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BAGSAR M. BAGDOYAN
AUTHOR

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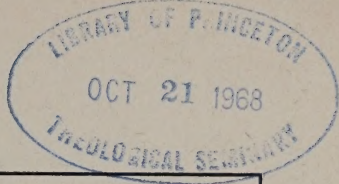
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From
B. M. Bagdikian.

May 7, 1945.



J E S U S

BY

✓
BAGSAR M. BAGDOYAN

NOTE: Before this book was written, the author has never read, in all his life, a single book, or pamphlet, or any other writing, directly on the subject of Jesus, outside of the Bible.

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by

BAGSAR M. BAGDOYAN

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P R E F A C E

The author of this little book was born of Armenian parents in the year of 1884, in the night of March 21-22, at the hour when the night and the day become equal in length (as my beloved mother has told me often), in the city of Aintab in Armenia-minor, or Celicia, which is in Asia Minor, also called the Near East.

My mother used to tell me also that when I was about two years of age, as the result of some kind of illness, I died. My grave was dug and they were getting ready to bury me. However, before taking my body from the house to the cemetery, while the minister or the priest was reading from the Bible the last rites before the burial, they heard me making a very faint sound, and discovered to their joy that I was coming back to life.

When I was a little boy my family members and close relatives often used to ask me in a teasing way, to tell them what I had seen in the world beyond.

Did I actually die or not at the time I cannot tell, but one thing I know, that when I grew older and heard the story often from the lips of my precious mother, I was convinced and knew definitely that the hand of God was somehow upon me from my childhood on, and that that incident was not without its value. To which it may also be added:

In the spring of 1910, just before I left the old country for the United States for educational purposes, while I was traveling in the country all alone and on foot, from our properties back to our home in the city, I was contemplating on the subject of my coming to the United States. I was conscious it was the last time I would be walking on that land, yet with a far off hope that some day I might be back again. At that very time

I was walking in the locality called the Valley of Geulewje. A strange feeling swept over me, mingled with sorrow at leaving the homeland, and gladness too, that some day I might return with honors.

During this moment I was also conscious of something else. There was a "still small voice" within my very being saying "Some day in America you might write a book"

Later on in years, I knew it was the Lord that had spoken to my heart. The voice was "small" indeed, I was barely conscious of it, yet clear enough that after the lapse of thirty-four years, I feel as though it was spoken only yesterday.

I surely believe and am convinced, this was the "book" spoken of.

Aintab is located about 85 miles inland to the northeast of the port of Alexandretta at the northeast corner of the Mediterranean Sea, about an equal distance from the ancient city of Andiock. Its elevation is about 3000 feet above sea level. It has a temperate climate, very delightful and healthy. It has four distinct seasons, none being extreme.

The population in 1914 was about 100,000, of which about 55 per cent were Turks, 38 per cent Armenians, 21½ per cent Jews, the rest being Arabs, Keurds, and other small nationalities. The countrysides were almost entirely Turks, though most of them with distant Armenian ancestry, but not to their knowledge.

About 98 per cent of all the arts, industries and commerce were in the hands of the Armenians. About 98 per cent of the land outside the city proper were in the hands of Turks.

In the massacres during the first World War, committed by Turks, the entire Armenian population of the city was wiped out in an utterly inhuman and

treacherous way, 90 per cent of them having been massacred outright, or otherwise destroyed, and the rest were scattered to the four corners of the earth.

During these massacres many of my relatives and friends were lost. In some cases entire families were wiped out. My own family, together with countless others, after being stripped of all our properties, possessions and homes, never to be returned to us again, were driven away as refugees to other localities and among the bitterly, deadly, hostile Mohammedan communities. My father died a refugee as the result of sufferings untold. These massacres were not occasional and sporadic outbursts of racial mob violence, such as happens in the U. S. between the whites and negroes, which the American government suppresses immediately. In Turkey massacres against small Christian nations have always been deliberately organized and put into action systematically by the Turkish government. This is an undeniable fact.

During those massacres my older brother, Dr. N. M. Baghdoyan, who has been in the United States since 1921, was kept under the shadow of death constantly, even though he was an officer in the Turkish army, for no other reason but that he was among the Armenian intellectuals. For the Turkish government was then at the dawn of a realization of her centuries old dream which was to make all Asia Minor the home of one solid, homogeneous Turkish and Mohammedan population. Having decided to exterminate the Armenian nation in Turkish Armenia, it was expedient that she should behead the nation by destroying the intellectuals first, which they did most ruthlessly and in a fiendish manner, from the parliament members in Constantinople to the humblest school teachers in the countryside. They were gathered from everywhere and slain without cere-

mony, no, not even a mock trial. Few survived the satanic orgies.

In the spring of 1915 the Turks shot in two weeks 72 innocent Armenian physicians, ranking medical officers, serving the Fourth Army on the Armenian front, Caucasian front.

My brother was serving in the Fifth Army in the south, on the mediterranean front. His life was spared through the intercession of Dr. Fred Douglas Sheppard of Aintab, an American missionary physician-surgeon of extensive service and renown. Dr. Sheppard happened to be a personal friend of Ahmed Jemal Pasha, the commander-in-chief of the southern Ottoman armies. He begged in person for the life of my brother to be spared.*

As the result of unspeakable atrocities committed at home upon my nation, and that without provocation, I made up my mind to prepare myself from 1916 to 1930; then I would return to my home land under an

***It is with this Turkish government, the historical executioner of small Christian nations, that our own government and the government of England, have been playing make believe love for a long time. Two or more cannot walk together unless they agree in principle and practice. May God have mercy upon us the sinners. For sin invites punishment and suffering upon the sinners, inevitably, inexorably, in each and every case, under all circumstances, in the ratio of its degree and hideousness, and no sane person can deny the fact, unless totally blind physically, morally and spiritually, that our own nation, too, the people of the United States of America, in general, has been and is in all phases of life, in every department of activity—with rare exceptions, from the top to the bottom, from the White House to the humblest "Court of Justice" in the country, from the highest institutions of higher learning to the most obscure high school in the land, wallowing in the mud of sin. Sin of every name, every variety, every color, every shade; repulsive, hideous, monstrous. We are no less sinful than the most sinful nation upon the face of the earth and we are fully ripe for the visitation of God's wrath upon us which has already started.**

The sixteenth chapter of the book of Ezekiel in the Bible might as well apply to us literally. And so we repeat again, may God have mercy upon us, the sinners.

assumed name of a different nationality, and stay there ten years avenging myself upon the Turks, then I would return to the United States and write a book entitled, "Why I Became a Master Criminal".

From that time on I directed my entire mental and physical energies to the discovery of means and methods to destroy human life and property on a large scale, adaptable to that particular section of the country.

This desire seemed to me positively just and right from every human point of view of justice and righteousness, since the great powers of the world were then, as they are now, drunk with the wine of sin, lust and violence, unwilling to punish the criminals, for they themselves also were among the criminals, just as they are today.

Thus, I kept on my research work in the way of destruction. To my great surprise and satisfaction, in less than three years I discovered means and methods to reach my goal I had hardly hoped to find in fourteen years. Satan himself must have rejoiced over my success.

But behold! The great Creator of the eternal universes, whose reign is from everlasting to everlasting, who knew my beginning before I was born and my endless end, seeing the stamp of His own image and likeness in my making and in my heart, could not and would not permit that my petty plan of revenge should supercede and mar His plan of glory for Himself. With the result that the book I had planned in 1916 to be written in 1940, was written and ready for publication in January, 1940, with this difference however, that its subject had to be "Jesus" instead of "Why I Became a Master Criminal". That was God's plan, not mine, who

rules in the heavens above and on the earth below, and who can say, "What doest thou?"

As it has been mentioned above, this book was ready for publication in January, 1940. Its delay was due primarily to my unintentional disobedience to my vow to the Lord which I had made before the book was written, that I would work if necessary for one year solely in order to earn the money needed for its publication, by my own labor, as I had no means to publish it. I had neglected my vow to the Lord and the Lord neglected His support to me.

And now in such a time when the second World War is going on in all its satanically criminal ferocity and violence, in the scarcity of material and labor and in the face of governmental restrictions, the Lord has given His blessed support and made its publication possible, because, I have performed my vow to Him.

I have earned the expenses of its publication by my own labor, and the money has not been earned in a defense work, either. That would have been utterly unacceptable to the Lord. On the contrary, it has been earned in a Christian Institution, in taking care of sick, suffering and dying folks. And that work too was done primarily as a service to God more than for money, as the wages received have been very modest, but I thank the Lord and the institution as well, for the opportunity given, whereby I have been blessed beyond measure in every way, and all that read this book with the sincerity of heart and with an open mind will likewise be blessed by Him.

INTRODUCTION

About eight years ago, in a lonely spot in the country, while silently and earnestly meditating on spiritual subjects in a prayerful attitude of mind, the Lord graciously gave me three subjects to write about, as an answer to my unspoken yet longing plea in desire, "Lord, what can I do for you?" The subjects were clear, definite, decisive and final. There was not the shadow of slightest doubt in the human mind, but that it was the Lord speaking to my consciousness. And I rejoiced in it, even though I had not written about any subject whatsoever in my life up to that time, except a few articles over twenty years ago for a daily newspaper published in Boston, and it was not in the English language either. But I had the comforting assurance within me that the blessed Lord who gave me the subjects to write about would also in due time give the inspiration and the wisdom sufficient to the task to comply with His Holy Will. The first subject was that I should write a testimony of my conversion, to which the Lord gave me later on, as title, the word, "Snow-flakes", which appeared in September, 1936, a pamphlet of 12 pages.

The second subject was the word, "Atheism?" just as it is, which was published in June, 1937, a pamphlet of 48 pages, to which in its second publication which appears this year shall be added a dream "The Dream of the Bridge of Upward Flowing Waters", which the Lord had given me in the night of October 16-17, 1937, in response to my appeal to Him in prayer, concerning this book, "Atheism?"

The title of this book "JESUS" was the last and incomparably the most important of those three subjects given.

At the same time these subjects were given to me, the Lord also impressed upon my mind very definitely and distinctly that I should not tell anyone at all about these subjects, neither should I let any one see any of the subjects in written form, except the typist and the publishers, before they were published in finished form and ready for distribution.

This last point had to be adhered to in spite of the fact that my English was very far from being perfect. Yet, I have fully obeyed the heavenly admonition. No one has ever heard or seen any of the subjects or the writings until after they were published in full, except on one unavoidable occasion, in which no motive was involved that would change a single word, or alter a single expression of thought in this book.

It is with deep humility and great reverence that I bow my head and my heart before my God and my Saviour, who has favored His unworthy and humble servant with such a sublime task.

The writing of this book from the first word to the very last has been characterized with rare joy and gladness, with thanksgiving and praise that has echoed through the depths of my being. More than once I have wept for joy in gratitude, unutterably humbled under the weight of the blessing.

And now by the writing of this book I feel I have fulfilled my sacred obligation to God in that one respect, and leave the message of this book to be carried to many hearts, in the hands of His blessed Holy Spirit.

—Bagsar M. Bagdoyan.

TRAVEL NOT TOO FAST

If you travel too fast, you surely will miss
Many a lovely flower on the roadside;
Some laden with rare fragrance, some with sweet hiss,
Which only heaven's King, in love, can provide.

You better go slow, softly, and view them all
In the valley, on the Hill, and mountain crest;
Each hue, each form, each scene, answering a call,
To the tired and weary, longing for rest.

Rest, unutterable, you shall find it there,
Peace and joy unspeakable, shall crown your soul;
Your ears shall hear the voice, your eyes shall see the
fire
Of God, If you walk softly and view them all.

—B.M.B.

MYSTERIES OF CREATION

Existence is glorious. Universe is marvelous. Life is sweet. God is good.

In the infinitude of creation there are mysteries untold, unutterable, unfathomable for the eyes that can see and the minds that can grasp. This immeasurable, illimitable, boundless universe wherein we abide, that seems to be so incomprehensible to the human mind in its essence, cause and effect, abounds with glory and glamour, beauty and perfection inscrutable in every direction. From a blade of grass in the field or a grain of sand on the seashore to the snow capped mountains of the earth and the tremulous stars of heaven they all withhold and reflect secrets, mysteries, baffling to the eyes, to the minds, to the hearts of men and from them all there arises a perpetual symphony of sweet praise and glory to Him, whose throne is established of old, who inhabits eternity, whose name is holy, to whom praise and honor is due forever.

In the vastness of the universe, staggering even to the imaginations of intellectual giants, there is not a single spot of vacuity where the unspeakable wondrous wisdom of the Creator is not or cannot be manifest. Because the human eyes even of a scientist cannot see and the human mind cannot grasp and the reasoning of men cannot agree, is no sound reason to conclude that such things do not exist. We must acknowledge at the outset that the human mind, the faculty of human intellect, no matter how richly endowed, is limited in its power, capacity and exercise, just as a human body is circumscribed within bounds, unless that mind is illumined and empowered by the mind of his Creator in which case the mind of man clothed in the vesture of the mind of the Lord becomes affiliated with the infinite wisdom of God and sees and knows

the things hitherto unseen and unknown to him, just as a telescope extends the vision and makes it possible to see and to recognize objects in the distance which could not possibly be discerned before.

Again, we must acknowledge the fact that it is an impossibility for a materially minded man, who cannot see anyone or anything else outside of himself, or beyond the horizon of material things his eyes can recognize, to come in contact and to be imbued by the mind of the Lord. Yet, unless man learns and does commune with his Maker, he is frail when in power, foolish when wise, dead when living.

The material side of the universe that we see and know now, even according to our present conception, is an infinitesimally small part of creation in comparison to the spiritual side. The time will come and even now is, to them who have the mind of Christ within, when man freed from the shackles of materiality and the bondage of sin of disobedience to the laws of God removed from their eyes, will see the glory of God and His marvelous creation and the exalted state of man in His eternal plan. They will see and know the things which "eyes have not seen, ears have not heard and which has not entered into the heart of man."

You may be a true Christian and believe these things. You may be a nominal Christian and take these things with doubts and mental reservations. You may be an infidel or an atheist and deny these things and say within yourself with scorn and scoff, "Well, how do you know that it is so?" But your doubts and denials cannot alter the spiritual facts that are facts, nor can they cast a shadow on eternal truths. They only make your mental darkness blacker and your life more hopeless. Whereas, we speak of the things that we know of which the spirit of man cannot conceive, but which

the spirit of God reveals. No one has any right or capability to speak on any subject about which he does not know. A cobbler may not know anything about chemistry and therefore he has no right or capability to speak on that subject. A blacksmith may not know anything about the international laws, and an attorney may know nothing about the blacksmith's art, consequently neither one of them has any right or capability to speak on those subjects. A man who has never seen electricity in use, that has not been taught of, or even heard of it, naturally has neither the right nor capability to speak about electricity. In like manner we can speak only of the things that we do know of by the seeing of the eyes, by the hearing of the ears, by the knowing of the mind, by the mental powers of deduction and induction that has made contact with the mind of God through His Christ. Yes indeed, we are living in an age when men living holy lives, in ever increasing numbers than before have been able to and are contacting God, their heavenly Father, in a way that man can understand and know and be satisfied. This is no impossibility for man in life who bears the image and likeness of his Creator, whose mind and heart is attuned to the rhythm of creation, and who is willing to pay the price, for it is the law of existence that we pay a price for everything received.

CREATION

Creation is not the product of chance. Universe is not the outcome of unconscious elementary forces. Man is not a solitary helpless creature thrown on the face of the earth to grope his way. His eternal destiny is not oblivion. Man is created and sustained by God and is tributary to Him alone, unless disobedient. Consequently, either there is, there can be, or must be conscious relation between God and man, or no relation at all. To imagine some parents with children living together and yet having no relationship of thoughts with one another at all, would be an exceedingly abnormal situation. Abnormalities do not exist in God's creation, unless they are man-made. If there is no relationship between God and man—by this term of relationship we do not mean a general relationship sometimes known and sometimes unknown and unknowable, sometimes guess work, sometimes doubtful, and most always one-sided; but a conscious relationship, specific relationship, a personal communion, a talk, such as between parents and children, between brothers and sisters, between friends that brings response—it must of necessity be the result of one of the two things, that is, it must imply the total absence of God, or that man has astrayed from God. Which one of these two possibilities must it logically be? To say that God, the Supreme Infinite Being, the Spirit, the source and substance, cause and effect of all things, the all-knowing, all-present, all-intelligent mind, the all-inclusive life and love which is the Truth, He who said "let there be light and there was light", the eternal Father does not exist, will be more foolish than childish. "And the fool in his heart has said there is no God." Then the only remaining possibility, that man has astrayed from God would be our logical conclusion.

What tangible and logical proof do we have to sustain this last conclusion in a manner that will appeal to human reasoning without friction, regardless of whether or not that reason is expressed by a Christian believer, or a non-Christian, unbeliever?

We must first realize and recognize the fact that human reasoning or judgment quite often is influenced and governed by external as well as internal motives aside from absolute truths which may directly or indirectly effect the verdict pro or con in the experiences of individuals or assemblages. Nevtheless, unbiased thoughts reasonably illumined with truth can generally be touched by the light of eternal verities.

Now then, we are ready to present two positive, concrete, substantial facts which in our opinion will prove conclusively and permanently the above conclusion that man has astrayed from God, yet we will leave the reader free to draw his own conclusion according to his own reasoning.

One of the proofs is from the written word of God, the Bible. This source of information and the proof thereof naturally will readily be acceptable to the true Christian believer. But what about the reader who happens to be a non-Christian, an unbeliever, perhaps an atheist, or a Mohammedan, who does not and cannot accept the Bible as the Christians do? This is a proper question to which we will answer.

You are within your right in not accepting the Bible the way Christians do. For you it may not be the word of God. It may not even be an inspired work. You may not believe even in its authenticity. It may be for you nothing more than a set of literature of some kind like other books. However, on the other hand you will be compelled to admit on investigation that the Bible is a historical documentary book, its authenticity being

unchallenged. It is a record of events in the past that have taken place and recorded like other historical records. You may doubt in your mind the correctness of its accounts, but you cannot disprove the fact that even non-Christian historians of alien nations have accepted that the Bible is not fiction, nor a conglomeration of spurious literature, and that it has a solid background and perhaps much more solid than any other old books of similar antiquity. It has been acknowledged that the Bible is not only one of the oldest books in the world, but also some books of the Old Testament antedate the oldest books in the world by some three hundred years. Moreover, archeologists of today are discovering and proving that most of the events recorded in the Old Testament, the authenticity of which were at one time in doubt, have actually taken place. Thus you see, an unbiased person, even an atheist, must accept the fact to be fair, that the Bible is a book to be considered not lightly. Of course, you may still doubt the accounts given therein and not believe in the records of creation and the fall of man, but we will prove as we go on that those records are correct and authentic. We can only make the statements and present the proofs thereof, and leave the reader free in his judgment, for every individual himself or herself alone is responsible for the conduct of their lives before their conscience and before the supreme tribunal sure to come. And how much easier it is to be judged by our own selves in everything pertaining to life than to be judged.

Now we read in the Bible that God created man in His own image and likeness and He gave them power and dominion over the earth and over everything upon the earth, in the sea and in the air. And God saw everything that He had made and "behold it was very good." Genesis 1:26-31.

THE FALL OF MAN

As we read and study further on the second and third chapters of Genesis, in the accounts given therein, we see that man as the result of disobedience to God's command, fell from his exalted state and was driven away as sinners from the presence of the Lord, out of the garden of Eden, and a sentence was pronounced against him and the earth was cursed because of his transgression. We notice however, that there was no sentence against the other creatures of creation.

Is it possible to believe in the above accounts in the light of modern scientific investigations as to the origin of man? *Can these accounts be reasonably correct? To these questions we will answer in saying that by the exercise of plain reasoning and judgment, as well as according to modern ways of scientific analysis, we find out that in the earliest ages of human existence on the earth, long before the stone ages, man has been the most helpless creature on the face of the earth, subject to every difficulty in spite of the fact that he was supposed to be the lord on earth. And again in spite of the fact that this power of dominion was not as yet withdrawn from him. It stands to reason therefore in making the deduction that the blessed Lord when He made all creation glorious and bedecked all things with loveliness, whether they be the denizens of the seas, trees and flowers of the earth, rocks and rills of the mountains, the fowls of the air or the twinkling stars of heaven, and leaving man alone in his helpless condition,

(*In the limited allotted space and time this great subject of creation cannot be fully dealt with in this little book.)

that he must have been fallen from God's grace is evident. He has become a sinner. And do we not know even today that sin brings the same result, a fallen condition, now as it did in the beginning? Is there any phase of life today in man's experience where sin can exist without suffering? No one can say yes.

Furthermore, according to the account given in Genesis even though man fell, yet his privilege of dominion, or subduing the earth was not taken away from him. And he was the only creature in creation to whom this privilege was given, and during the succeeding progressive ages man has exercised this privilege of having dominion over everything earth holds. That is the reason that the human race has been able to emerge out of the stone ages and has been subduing the earth ever since in every line. This great fact also is a solid proof that the account given in Genesis is correct.

Here several questions may arise in the mind of the reader such as: what is sin after all? What was the purpose of man's creation? And why was he permitted to sin and fall?

Sin can be defined in more than one way, but its most direct definition is, disobedience to the law of God, which is the law of righteousness, and holiness and of love. As to the purpose of man's creation, we read in countless places in the Bible that man was created for God's glory and to be the witness thereof. God's purpose may be quite often infinitely higher than man's grasp. Nevertheless, when man's life attunes to God in righteousness and holiness even to a degree, the intelligence of man becomes exuberant and reasoning functions in the right direction, and according to this rule we can safely deduce in reasoning that, to glorify God and to be the witness for His glory, superabundantly implies to be the object and the trust of love. Nothing

in the entire universe in the vastness of creation can express the height, the depth, the intensity and infinity of God's being and His nature than that blessed expression which in human language is called love. But when we speak of this word LOVE, which is the love of Love that is God, in order to conceive its proper meaning, imagine the purest, noblest, deepest and highest sense of love ever entertained in human heart under man's bosom, and then multiply the same at least a thousand times, then you will get the meaning of love, or divine love, to a degree. Never forgetting in the meantime the rule that no man has any right or capability of speaking on any subject he does not know about. Life, intelligence and love are inseparable constituencies of God's holy being, and love is the crown of all. Imagine then, that the blessed Lord made man the object of His love and entrusted him with the most sacred trust of glorifying Him in love. Man, then, was the offspring of love, of creative love of God, to glorify God in love, to love and to be loved. What a trust! What an exalted estate in the whole creation! And when man fell, his fall was in the same ratio.

WHY WAS MAN PERMITTED TO FALL?

Absolute freedom and positive liberty in life is possible only under the law. Freedom without law in any phase of life is a license and license is not liberty. Freedom under the law is the highest form of liberty. Obedience to the law is the foundation and the anchor of liberty. Even natural science and human discernment—without talking about spiritual realities—clearly indicate to simple judgment that the whole creation, excepting nothing, is under the law. From the tiniest flower of the earth to the planets of heaven, from the budding of a fruit tree to the rotations of celestial bodies they all are under the law with the utmost precision. And even with our limited understanding we know how perfect the universe is. The law is the order of universe and universe is a grand symphony of perfection which no human tongue can describe nor human mind can comprehend fully. Withdraw the law and chaos follows. The lack of law brings disorder everywhere and in everything. Fall is the logical outcome of lawlessness.

What is the desire or the motive in human minds for the lack of law? It is the fruit of the seed that the enemy of God has planted. "You shall be like God." And ever since the fall of man this insidious suggestion has been bearing its evil fruit in man's life. Whether it be in the lives of individuals or of nations this sinister desire of "who shall be the greatest?" has been the greatest cause of all accumulated sufferings of human kind. Man desires to be the lord and master wherever he happens to be—unless imbued by the mind of the Lord—whether it be at his home, at the factory, in the school, in the church, at the Senate chambers, in the army or the navy, or on the battlefield, he wants to be the greatest. What is the shortest road to the

goal? Take away the law, or take it into your own hands. What is the result? The fall.

The law of God operates today in the same manner as it did in the days of Adam. Disobedience to the law brings the fall. Watch and see the Mayor of a great city, or the head of an institution who wants to disobey the law. What is the result? The fall. Look at the governor of a state who wants to have all the laws concentrated in his own hand. What is the result? The fall. Watch and see the minister at a church who wants to control the congregation instead of leading them. What is the result? The fall. Watch the nations of the earth who want to be the greatest. The result? The fall. Disobedience to the law.

When the blessed Lord created Adam and put him in the garden of Eden and gave him absolute freedom under the law, it was and it must have been a perfect state of existence. But disobedience brought ruin to him and to his posterity. And how true it is today. The same act, the same result. God could not have prevented, in all His love, Adam from sinning through disobedience without curtailing his liberty, and Adam had perfect liberty.

DIRECT COMMUNION WITH GOD A REALITY

Another great proof as to the fall of man is the fact that, when sin is eradicated from the lives of individuals in the way God has mapped out for us by the plan of redemption, and obedience to the law of God is re-established in the hearts of men, then a direct communion between God and man becomes not only a possibility but a reality. There are countless men and women today whose lives having been cleansed from the stain of sins through repentance, and reformation and regeneration of hearts at the foot of the cross, are communing with God as of yore, as a man communes with a friend. Yes indeed, God is actually talking with His children today as He did with Adam in the Garden of Eden. He is talking to some directly in an audible voice, to others into their hearts, but beyond doubt or guess work, to others through signs and wonders and miracles; still to others in visions and dreams that are absolutely above human imagination, yet definitely, clearly, precisely, positively. These things humanly impossible, but divinely natural, are taking place in the experiences of individual men and women and among the groups of them as well, where there is an earnest call on the Lord in "unity and one accord" from the depths of hearts. These wonders are being experienced in the lives of many who only a short time ago were strangers and foreigners to God. Man that is willing to acknowledge his helplessness, frailty and sinful condition, and with a sincere heart wants to come to the fountain of Life, the blessing is surely not denied to him. He becomes the guest of God and the child of the King. Remember, that we can talk nothing of the things we do not know.

Then, in our own personal experience if at one time we were sinners knowing not God and life was a paradox

full of sufferings, disappointments and heartaches, but today rejoicing in the power of redemption and communing with God as children commune with their parents. This state of affairs logically, systematically and conclusively proves that the FALL of man related in the Bible is not a fiction or a biblical mythology, but a solid established fact beyond any conjecture.

Do you, can you, or will you believe this truth? You are free on that point. You shall not be coaxed or entreated. Your own judgment must decide the conclusion for you. Your judgment and reasoning power stands in just as much credit as anyone elses. Only see to it that, if you have not already experienced a close contact with the Creator of the universe and of yourself, you should solicit His assistance in earnestness, in forming your conclusion, regardless of whether or not you believe in Him.

You may ask again, by what law should a man be condemned under the same judgment of sin who has not sinned after the similitude of Adam? Why should a man, you may say, born as an innocent child and has lived a clean upright life in every respect humanly possible be condemned in the role of Adam, as sinner? To pronounce such a sentence on a good man surely cannot be the result of a righteous God, you may argue.

The answer to these quite plausible questions can be found in our own life experiences. It is a universal law that like produces like. An apple tree true to type, cannot and will not produce star thistle, nor the star thistle produce English walnuts. A tiger cannot produce a lamb for an offspring, nor a lamb bring forth a wolf. These things are impossibilities. Moreover, every progenitor does of necessity, according to the universal law, transfer their qualifications and characteristics to their

offsprings they be good or bad. And in submission to this law which is positive and unchangeable, it is an impossibility for parents who are sickly and diseased in mind or body to bring forth offsprings in perfect health and soundness, constitutionally and mentally. The children of diseased parents will be diseased and there is no getting away from this law, hard as one may try. This law stands good in every phase and realm of life, both animal and plant life.

You plant a seed of corn in your field that has the disease of smut or plant clean seed corn in a field which has been infected with that disease germ, in either case you will not get much corn. Smut will appear almost in every ear of corn. It is unavoidable.

This was the case with Adam and Eve. Both were diseased, seed and soil, with the sin of disobedience, the progenitor of all evil in the world. Their offsprings were bound to be diseased, incurably diseased for their efforts, and they diseased the whole race.

Can any one deny the fact today that the human race in all nations, among all classes, is reeking with the smoke of diseases of selfishness, greed, dissipation, debauchery, immorality, crimes of all hue in every direction you turn? Where did these things originate if it was not for the diseased seed that Satan, the enemy of God and of man had planted in the heart of man through deception and disobedience. If the human race had not been perfectly contaminated with that disease the condition of the world would not have been what it has been and is today, for like produces like. Then, we see the origin and the outcome of a sin committed. "Through Adam all have sinned." All have been diseased. Under sentence. There is not, there never was and never shall be a sinless, free from disease, person on the face of the earth, as so-called upright, just and

honest man on his own merit to be entitled to wholeness, to sinlessness, without the supernatural plan of God for his redemption and justification in His sight, no, not one.

THE EXTENT OR THE DEPTH OF MAN'S FALL

The ages may come and go but no human mind or tongue, no matter how enlightened spiritually, will be able to estimate or calculate correctly the depth and the breadth of that fall while we are yet living on this earth. The whole creation must have wept and lamented on that day. What was committed on that day was not a mistake or a mere offense. The sinfulness of Adam's act through deceitfulness of Satan effected God's entire and infinite plan concerning man. The creative life and love of God had willingly, desiringly, yearningly, brought forth offsprings in Adam and Eve whom He could love and be loved by, but instead of receiving obedience and trust and love they rebelled against Him in betraying His confidence and trust in them. The creation of man was the crown of God's work at that time. While the fall of man was the saddest thing that could have happened immediately following the pronouncement "And God saw everything made, and behold, it was very good."

Naturally even though we do realize the incapacity and inability of human reasoning, tongue or pen to fathom the depths of man's fall, nevertheless we are compelled to use human measurements. Realize a parent who has brought forth a child in love, he has nourished him and supported him, he has made him an object of his pride as well as of his love, has watched over him and succored him. He has crowned him with

the sweetest emotions of his heart, he has planned for him a life of honor and of bliss, he has given him not only the best of everything, but his very life. And then imagine this child being disobedient to him, unmindful, ungrateful, rebellious to the extent of uniting with arch enemy of his father with no other object but that of wounding, destroying his own parent in order to usurp his place, power and authority in behalf of the enemy. It is true that all were being done under deception of the enemy, yet that very fact not only does not exonerate the child, on the contrary it makes the wound of the parent more cutting, more hurtful, more anguishing and the sin committed most odious. This is exactly what happened when Adam sinned. The very heart of God was wounded by His own offspring in a disdainful manner. Only one thing could be done at that very hour, which was done, Adam and his wife were to be deprived from the presence of the Lord, the greatest punishment that man could be subjected to. So, they were driven out of Eden, out of the presence of God. What a calamity upon man! What a chasm between God and man!

Even today men are not realizing fully that the greatest punishment one can be subjected to in this world and in the world to come, is the fact of being deprived from the presence of God. Even if the question of hell and hell fire written about in the Bible was nothing but a pure fiction, yet this one fact, the fact of being deprived from the presence of the Lord would be plenty of hell in itself. Now you may think or ask, is this just a talk or a reality? We shall answer that question with another question. Were you ever in love in your life, real desperately, and then all of a sudden were turned down, that is, being deprived from the presence of the one you loved so sanguinely? If you have not

gone through this experience it will be difficult for you to understand, but if you have, then you will know what that means. An experience like that, so long as it lasts, is unquestionably one of the saddest moments in one's life. If this is so on this earth in human experience, then how much more its intensity and anguish of being deprived from the presence of God in heaven must be. We are speaking of experience and not writing fiction. Those who have and do love God supremely, desperately, do realize what it means to be deprived from the presence of God, from the sweetest of all sweet love, in the presence of which, and in the depths of its sweetness, man's tongue becomes mute, silent adoration becomes a new language, soul soars into the heights of rapturous ecstasy and man worships the God of love in the love of God in His holy sanctuary.

And Adam was deprived from the presence of the Lord. It certainly was and must have been heart rending for Adam and Eve. But the anguish of experience must have been incomparably more intense in the heart of God, the heavenly Father, for the plain reason that He loved His offspring infinitely more than the offspring could ever love Him. This is the reason why a parent always loves his or her children much more than the children can love their parents even after they grow to mature manhood and womanhood. Parental love is the love that is inherited from God and not because of fleshly ties only.

Adam's sentence of punishment, however, did not end by his being deprived from the presence of God. No, that was not all. God not only had created Adam, but He also had made a covenant with him. It was a covenant of life, dependent on his obedience to the laws of God and his disobedience would result in death. Genesis 2:16-17 "and the Lord God commanded man,

saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

Thus, when Adam was driven out of the presence of God he also was automatically sentenced to death, both physically and spiritually. And the same sentence is still in operation against Adam's race after the lapse of so many thousands of years. Sin of disobedience to God's laws brings death.

MAN'S DEFEAT — GOD'S TRIUMPH

In the creation of all things and of man the great God of the universe had a decree and a plan. Ephesians 1:11 "In whom we have also obtained an inheritance, being a pre-destined according to the purpose of him who worketh after the counsel of his own will". We may never know the extent of God's plan for man in its fullness while on this earth, but we do know one thing, that God's work and plan for man was not ended after the fall of Adam. True, the chasm that has been opened between God and man was very deep. The separation between the Creator and the work of His hands was immense, yet in spite of all these things God's purpose and plan can never be defeated. Revelation 4:11, "Thou art worthy, O Lord to receive glory and honor and power; for thou has created all things, and for thy pleasure they are and were created." Man had been created for His pleasure, for His glory, honor and power. Man had not been created for Satan's glory. A fallen man would glorify him. Hence man had to be redeemed and God's eternal plan should be fulfilled. This was the decree of all-wise, all-merciful, all-loving

eternal Father in heaven. "Who doeth all things according to His will and none can say what doest thou."

Endeavor has been made in the preceding pages to show in a clear, lucid, precise and conclusive way, the fallen, sinful condition of Adam's race. The facts have been presented in a manner as to convince not only the Christians who do believe in the Bible, but even the non-Christians, infidels, atheists, as well as the doubtful, vacillating, nominal Christians, who have honest hearts and a sincere desire to know the truth concerning these eternal subjects. With the habitual contender we have positively nothing to do. And now we shall present a few more direct quotations from the Bible as to verification of the correctness, rationalness and truthfulness of the above statements. For the Bible is the chart of life for Adam's race and not for Christians alone, regardless of what the opponents of the great book may think of it.

Psalms 14:2, 3, "The Lord looked down from heaven upon the children of man, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is not that doeth good, no, not one."

The above verses need no further elucidation. They have all become filthy. Who? The children of man, not the children of God.

I Kings 8:46 "If they sin against thee (for there is no man that sinneth not.)"

Eccl. 7:20 "For there is not a just man upon earth, that doeth good, and sinneth not."

Some contenders may say, surely all men cannot be bad, there must be some good men on this earth. To that claim we will answer, Friend, do not go too far away from your own self to look for a good man. Turn the light of truth in your own conscience, upon your

own self. Are you the man? That good man? The man who has never sinned. If yes, possibly you shall be the only man among the living who shall claim such an estate of perfection. If, however, the answer is no, then the question that man is under the original sin, a fallen condition, a sinner, is solved as far as you are concerned, your own self is the center and circumference that is in need of divine help.

Romans 3:23 "For all men have sinned, and come short of the glory of God." Romans 5:12, "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."

I John 1:8 "If we say that we have no sin, we deceive ourselves and the truth is not in us."

Mankind individually and collectively has suffered most in every line ever since the beginning of human history by deceiving himself. By believing that he was right when he was wrong. By thinking that he was powerful when he was weak. By wallowing in the mud and the blood presuming he had authority, when he himself was under sentence. By assuming that he had the prerogatives of the creator, when he was nothing but the dust of the ground. The deception of one's self has lasted too long.

Psalms 4:2 "He brought me also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

A correct statement indeed by the psalmist, the real place and position of the natural man. In the miry clay, in a horrible pit. No exaggeration at all.

Isaiah 1:6 "From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises, and putrifying sores, they have not been closed neither bound up, neither mollified with ointment."

How true! How specific! How positive! How undeniably true statements of the real facts concerning the actual conditions of the natural man! Yes indeed, the human race has been sick with no soundness at all, full of bleeding and putrifying sores, physically, mentally, morally, spiritually, all through the ages. Can any one deny the facts, unless it be by self deception again? Can any one ignore the facts without falling under just condemnation? Are not the wounds of nations bleeding before our very eyes without going back to past history? Are not the sores of the bodies of nations and of individuals putrifying truly, actually, literally, before our own eyes? This is not a poetic expression used by the prophet for illustration, nor is it in need of amplification as to its meaning. They are the facts of facts undeniable, incontestible, unshakeable, unless a man is born blind physically, mentally, morally, spiritually and totally in every way.

Isaiah 64:6 "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf and our iniquities like the wind, have taken us away."

This descriptive statement has not been made here as it is, just to beautify the language in order to make the thought more impressive. Not in the least. In the sight of God man's righteousness has been and is considered as a filthy rag. And how could it be otherwise? Of course, this may sound foolish to a natural man, for he cannot see anything else, or anyone else out of his all-inclusive, all-important self, and who does not understand the meaning of the word righteousness. Righteousness means absolute holiness in everything, and it is not only an attribute of God, but also a component element of His eternal Holy Being, of His Person. Righteousness then, is a part of eternal perfection,

and this prerogation belongs to God alone. Man, the natural man has no part in it whatsoever. If a man becomes righteous through repentance, regeneration, and the renewing of the mind and heart through putting on the "new man", he does not possess the absolute righteousness that belongs to God alone, but rather he puts on the garment, the robe of righteousness bestowed upon him by the eternally Righteous One.

Man, the natural man, that is "born in sin and brought forth in iniquity," endeavoring in his own strength to grow from helplessness into self possession, from imperfection to perfection, from sinfulness to holiness, can be considered nothing else but a filthy rag, and rightfully too, in the sight of God, unless the blessed, merciful, compassionate, loving Father in heaven extends His holy hand to lift him up. And God, bless His most Holy Name, has done this very thing through His Son, the Christ, whose human name was and is JESUS.

JESUS — THE SON OF GOD

We, the Christians, who bear the seal of eternal redemption, in our souls, and the stamp of God "thou art mine" on our forehead, whose lives have been transformed from nothingness into something, from darkness to light, and from mortality to immortality, whose hearts have been filled with joy unspeakable and full of glory, stand in awe and reverence, in love and adoration with the songs of praise on our lips, before this name JESUS.

Dear reader, if you are not a Christian, a faithful Christian, saved by the blood of the Lamb, you will not understand our position, you will not comprehend

the underlying meaning as to why we love and adore Jesus. On the other hand, if you are entirely a non-Christian, a Jew or a Mohammedan, a Hindu or a Buddhist, an atheist or an infidel or a "conscientious objector" to any religion, you may be surprised or even dumbfounded at our stand, and possibly bear unspoken or silent antipathy in your heart against Christians. If so, we do humbly plead with you to bear the crown in your heart, the crown of princely patience, forbearance, and of the sweet love in reading this book to the end. A traveler that passes through a garden, even though he picks no flowers, yet while passing by he may come in contact with some particular flowers unknown to him by name, the fragrance of which and the loveliness of their form and color might remain lingering in his memory for a while, and perhaps someday he might like to have a bush or two of these flowers in his own garden. For the flowers of plants or of thoughts do spring from God and they are made for man's joy, to beautify, to embellish, to sweeten, their lives. Men are not the originators of flowers, neither of the water, the soil, or the sunshine that makes the flowers grow. Men are only the gardeners, the caretakers. God is the owner of the garden and the flowers. We are all travelers, and you dear reader, are one of them. And we pray that this little book may be a garden for you.

It has already been stated that no one has any right or capability to speak on any subject he does not know about. All men of reasoning will acknowledge this simple principle as being an axiom, a self-evident truth. While this simple rule is very easily understood when it concerns the natural subjects, subjects that are earthly, terrestrial, which are within the scope of five physical senses, its truth, however concerning the spiritual subjects seem to be less evident among many.

The truth of facts is that, when one speaks on spiritual subjects with only the knowledge of the letter and without imbibing the spirit of it, is on a more dangerous ground than ridiculous. Spiritual subjects can be discerned only by spiritual sight, even though we have to use human language and the form of letters to convey the thought that cannot be seen, by material eyes, unless in its effects, just like the current of electricity that cannot be seen but needs the wires for its transmission. Scientists will have much difficulty, even if it can be considered within possibility, to tell you as to what electricity is made of in its very essence, in its inherent positive constituencies. But they can tell you about its properties, how it is generated, how handled, and how useful it is, and you can see it in its effect and you believe in it, even though you do not understand the principles and the science that governs that mighty invention, that has harnessed the lightning of the clouds for man's use. In the same manner, there is a science of spiritual universe beyond our physical horizon, regardless of whether we are conscious of it or not, governed by spiritual rules and laws, and they can only be discerned by spiritual perception and this science is taught by the Spirit of God as well as by His Word, the Bible. No man can understand this science and much less to be able to use it by reading the letter without imbibing its spirit. However, when the rules and laws of this science are assimilated by any individual child of God, its effects will be seen in their lives and the fruits thereof will be sweet.

Jesus is the master of this science and the Bible is the textbook. The requirements of enrollment in the school are,—“It is written, the fear of the Lord is the beginning of wisdom”. It may as well be added, the love of the Lord is the beginning of knowledge, obedi-

ence to the Lord is the beginning of attainments, meekness is the entrance thereof, humility is the pass word, lowliness of heart in His sight is the foundation stone, and purity of heart and of life is the registration fee without which there can be no admittance.

One of the most fundamental and outstanding doctrine of Christian faith, as well as a great stumbling block to modernists, and a laughing stock to non-Christians,—is that Jesus, the Christ, is the Son of God. Not in the general sense of the word as all men are children of God, but in its specific sense, actually, truly, literally HE IS the Son of God, co-existent, co-eternal, and one with Him in power. That, He was God incarnate in the flesh, in the embodiment of human form, when on earth. That, he was in heaven with God the Father before incarnation, and went back to God after His ascension.

Another fundamental doctrine of Christian Faith which should be considered in conjunction with the doctrine of Incarnation, or the Deity of Jesus, is that of His Virgin Birth, or immaculate conception. That is, Jesus, although a perfect man, born of a woman, had no earthly father. These two doctrines go hand in hand, and since the beginning of Christian era both have been inculcated into the fundamental teachings of the Church as inseparable constituencies of the Faith. And naturally according to different views of different churches or their leaders, there have been different shades of opinions and variations in their belief on these subjects. Nevertheless, the fundamental meanings of these two doctrines as it is stated above, have been kept intact throughout the ages among the Orthodox Christian Churches, without which undoubtedly, the Christian Faith would not have been what it is today in its essence, not form. On this conclusion

opinions of all may not agree to a point, but we rather follow the path which leads us into heaven, which the finger of God points through the Bible, where revelation and spiritualized reason fully agree and man's efforts to reach God are crowned with success in His grace.

SUPERNATURAL SUBJECTS AND HUMAN REASONING

The supernatural subjects like the two doctrines above cannot be solved by human reasoning alone. Specially when human reasoning is lacking the divine unction. However, when human reasoning through spiritualization is coordinated with the manifest workings of God in human affairs, it becomes a worthy instrument and compass to man's path.

Now we shall first ponder to see as to the workings of human reasoning from the human point of view.

Man is ushered into this terrestrial world through the birth. He is subject to the laws of nature from the very moment of his birth until he dies. By gradual growth he reaches to maturity, functions through certain channels of life, begins to decline, grows old, then dies and decays. While living he watches around and sees the whole nature function in the same manner in everything as it did in him. Flowers and trees, animals and fowls come into existence in the same manner as he did and they go out of existence in the same way. That is, they are born, they grow, reach maturity, then decline, then die, annihilation. Yet, in this short period of existence man sees and is acquainted also with sickness, disease, decadence and much grief through the round of nature. Disease in the body of men, disease in the animals, disease in the plant life. Disease in human

mind, disease in human affairs, disease among the nations, and bloodshed and sorrow everywhere. Then his reasoning, his logic, no matter how grand, naturally is tainted with the hues of his experience in life. And how could he be expected to reason in any other way? The time between his birth and death comprises his horizon of life. Everything to him is material, even the very air he breaths. He is limited in every direction physically and mentally. According to these realities to him quite naturally his power of reasoning also could not be expected to be anything else than limited. This is the natural man.

Again, the natural man, sees and knows that men are born into this world through a certain natural process. The process of the propagation of species of its own kind. He notices the same law in operation among the animals of the earth, and the denizens of the seas, and the fowls of the air, and even among the insects and plant life. Then naturally his thoughts crystalize on the point that the birth of anything especially of man, unaccompanied with the law of natural propagation is an impossibility, absurdity. According to his experiences—as a whole of human race—and his way of reasoning, his conclusions are correct beyond admitting any controversy along those lines. Can you blame him? Certainly no. We are not going to blame the natural man for his reasoning. Neither however, are we going to dwell very long on the premises that the natural man has built and within the walls of material thinking where he has imprisoned himself.

HUMAN REASONING RISING HIGHER

It is true that man is born on this earth in the way mentioned, but is it, or was it, the origin of life? You take away the LIFE out of that that is born, its human accompaniment becomes meaningless, positively nothing. Without life there can be no existence but to say that without material accompaniment there can be no life would be illogical. Even if you say, it can be, you would only be judging according to material appearances. Life is the essence of existence which is utterly immaterial so far as we recognize the definition of materiality, and this statement is scientifically correct even according to higher standards of natural science. When life is extinct from anything there can be no power of consciousness or perpetuation in that thing. When life becomes extinct from a living creature that creature will be as though he never existed.

We also know that intelligence and love are properties of life. They are both immaterial and are inseparable, indivisible constituencies of life. Three in one. One infinite life composed of these main spiritual and eternal elements. And life in itself would be meaningless if it did not include the elements of love and intelligence, and even the personality that goes with it. Then we naturally conclude that the origin of life is not and cannot be in material organization. Where can it be? In God alone. The Supreme Being, who was and is and ever shall be. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Genesis* 2:7. Do you believe in this? We Christians do.

From these statements made above which are concrete reasonably, scientifically, spiritually and eternally,

*Armenian translation "and breathed into his face".

we again draw the logical conclusion that the truth of spiritual facts cannot be determined by material man's opinions unless they are supported by Divinity. If so, then, if God is the origin of man's life, He being the source and substance of all life, can He not see to it that a virgin bear a child without the accompaniment of material propagation? Moreover, is it not a fact that according to the Bible narrative, it is the children of fallen man, of Adam and Eve, and not the children of God that are born through the process of natural propagation? God being the author of life can He not produce life according to His purpose without being obliged to take instructions from man, even at that a sinner? Because it does not enter into the head of a natural man as to how a holy virgin can bear a holy child, is no reason why it should be inconceivable.

Again, if God wanted to reveal Himself to human beings in a manner and form they could see and understand, that is, in the form of a man through incarnation, who can prevent Him from doing so? Is He incapable of it? Did He not show Himself to Abraham in the form of a man? Did He not show Himself to Jacob in the form of an angel? Did He not show Himself to the Hebrew children in the fiery furnace, "like one as the Son of God?" Did He not make His presence manifest in the "still small voice"? Did He not talk to Moses out of the clouds? Are we going to restrict God within the four walls of materiality as we have ourselves? If God had not made Himself manifest to us through His Son walking on earth, how could we understand and realize the possibility of our unity with Him? And if He had showed Himself to us in any other form, than through incarnation, would not the human mind doubt and criticize the method just the same? A fallen and sinful

man has always been perverse to God's ways so long he has not been redeemed.

The greatest difficulty between us and the understanding of the ways of God, lies in the fact that the material man has never understood, and never can, and even the true Christians have not and cannot fully understand—until we reach heaven—the nature of that awful catastrophe, called the Fall of Man, and still much less than that can he understand the extent of the unspeakable sacrifice God has made in the plan of man's Salvation through His Son Incarnate in the flesh. No, little man, you, have positively no right to criticize God's ways even in the least. The best you can do is to get on your knees and say "God, have mercy on me, a sinner."

We are not, however, through as yet with the explanations and verification of these two cardinal doctrines of Christian Faith, Jesus, Incarnate Son of God, born of a virgin. After the human enlightened higher reasoning speaks its word, then comes the divine revelation, the word of God made manifest directly and indirectly, written and spoken through godlike men and approved by the Holy One of Israel. Man's thoughts and opinions, no matter how high, how noble, how lofty, unless crowned by the approval of God, are of little value, if any. We shall now see God's version on the above transcendental subjects.

PROPHETIC

In Genesis 28:14, we read a promise God has given to Abraham—"In thee and in thy seed shall all the families of the earth be blessed."

In Isaiah 7:14 concerning that very promise we read "Therefore the Lord himself shall give you a sign, behold a virgin shall conceive, and bear a son and shall call his name Immanuel."

When God told Abraham His servant that all the families of the earth would be blessed through him, He surely could not have meant physical, financial, or governmental blessing, and we know through the history that no such a blessing came to all the families of the earth through Jewish race. That promise could have meant and did mean only one thing, spiritual blessings. As to how? Isaiah gives the sign of that blessing. How did Isaiah know so many centuries before the Christian era that a "virgin would conceive and bear a son"? Was the prophet less of a man, as far as manhood is concerned than other men as to not to know that virgins could not bear children? How can we explain this thing from any point of view from human reasoning? There is no other explanation but one, and that is that, God spoke through him concerning the coming Saviour, for he was a man of God.

Again, in Isaiah 9:2 we read, "the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

How clear, precise, and correct are the statements concerning the condition of the people! "The people that walked in darkness". What kind of a darkness was that? Was there no sun in those days? The prophet was speaking of spiritual darkness. When people are in

darkness spiritually, they are in darkness mentally, morally and in every other way. And they were not only in darkness, but also were dwelling in "the land of the shadow of death." Whether one acknowledges this great truth or not, it still remains to be the truth that the outcome of spiritual darkness can be nothing but death, mind, body and soul.

In the sixth verse of the same chapter we read, "For unto us a child is born, unto us a son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, The mighty God, the Everlasting Father, the Prince of Peace."

Human reasoning and human intellect may as well stand in awe and reverence before this mighty revelation. Isaiah had not lost his senses. He had not been deprived of his consciousness. His reasoning power as a man was not dulled. But he was lost to himself in the communion with God, and God was speaking through him concerning the coming events. He was revealing to him, not only the child to be born of the virgin, but also of the nature of his work, that the government, national, political, or ecclesiastical? Neither one of them. The spiritual government alone. If it was not the Spirit of God telling him these things, what else could it have been?

Dear reader, if you happen to be a person not spiritually minded, if these things seem to you on that account as a dream or a fancy of imaginations, if mental aggressive suggestions tell you that these things are unbelievable, we will only make the recommendation that you call, a heart cry, unspoken and unuttered, to your maker saying, "Lord here I am."

If this revelation of the prophet concerning the coming of the "Wonderful, Counsellor, The Prince of Peace," is not the incarnation of God, "the Everlasting

Father", through His Son, then what else could it mean? The names and the epithets given are not even becoming to any earthly king, but God alone. Was Isaiah gone out of his mind entirely? He surely was. The functioning of his human mind had stopped for a time and the mind of the Lord was functioning through him. God was speaking in him. In substantiations of the truth of these statements concerning this revelation, we shall see in later pages if the life and works of Jesus the Christ matches up to the meaning of the names given Him. For after all it is the life and the works of the Lord Jesus, as well as the way He was ushered into this world, more than anything else that will verify the fact that it was God that was speaking through the prophet.

In Isaiah 11:1-5, intermittently we read, "and there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and of understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord—and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears, but with righteousness shall He judge—And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins."

In these quotations Isaiah tells about the human lineage of the coming Saviour and gives us a graphic description of the qualifications of the man Jesus in such a way that anyone can understand.

How accurately the prophet tells about the coming events concerning the Savior to be born of a virgin. It would be humanly difficult indeed to describe these things as precisely as they have been even after one sees and knows these things with his own eyes while

taking place. Yet, so many countries before the coming of the Prince of Peace they were spoken of. How limited, how narrow, how prejudiced a mind should be—unless unaware of these things—in order not to see and acknowledge the truth! Yet, that is what is exactly the condition of a fallen man of Adamic race.

In the pages to come we shall see if these prophecies have been fulfilled in the life and the works of our Master.

In chapter 53 of Isaiah, we again read intermittently (1) "Who hath believed our report? and to whom is the arm of the Lord revealed? (3) He is despised and rejected of men; a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; He was despised and we esteemed him not. (4) Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. (5) But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we were healed. (7) He was oppressed, and he was afflicted, yet he opened not his mouth, he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he openeth not his mouth. (11) He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. (12)—and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors."

Human mind which Paul calls "carnal mind" or "carnal man" very appropriately, is incredulous, as well as arrogant and prone to have his own way. As it is now, so it was in the days of the prophet Isaiah thousands of years ago, hard to be talked to, hard to be convinced, so quite often the prophet had to call them

“stiff necked” people. It is a natural tendency to be so for the ungodly, that is, for those who are under the yoke of Satan’s rule, Adamic race, regardless of whether they realize it or not.

When the prophet says “who had believed our report? and to whom is the arm of the Lord revealed?” he gives out the exact picture of the mental attitude of his people in his days, unbelieving. Nevertheless, undaunted in his duty in giving out God’s message to the people, in a minute descriptive way he points out as to the unwelcome reception the coming Messiah would receive. He tells them how he will be despised and rejected in spite of the fact that he would be bruised, wounded and stricken for their transgression, for their iniquities. Here Isaiah manifests a deep underlying knowledge as to the sinful condition of natural man as a race, and still more than that he knows, reveals and proclaims the remedy for that condition in the plan of God for he adds, “and with his stripes we were healed.” Furthermore, he reveals in an unmistakable manner, clear as the stars can be seen in a clear night, as to how this Messiah will behave in the face of his being rejected and despised. “He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.” How is this possible? The eleventh verse explains the reason. “He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” Plainly indicating that this lamb that had to go to the slaughter had the knowledge, he knew definitely as to why he came to this world, and why he had to be slaughtered. “And he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.”

Now we have the reader free to draw his own conclusion as to whether these prophecies uttered 700 years before the coming of the Lord Jesus, were the result of man's imagination or of God's inspiration. If it was the former, then we are all wrong and have nothing more to say, but if it was the latter, as the study of Jesus' life in the future pages will show, then, whatever the Bible says concerning Jesus must be true, whether it be concerning Sonship, Incarnation, virgin birth, or any other point. Yet, we have more to say on this subject later on.

Just one more quotation from the prophet Micah concerning the above subject that will make the picture complete as far as we have gone.

In Micah 5:2 we read, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

While Isaiah tells us all about the coming of the Prince of Peace in such a vivid description concerning every aspect of his life, he is, however, silent as to the place where the Messiah was to be born. It is the prophet Micah that designates the specific place to be the little village of Bethlehem. He not only designates the place, but also proclaims in full agreement with the prophecy of Isaiah that the one who was to come is not an ordinary person but a ruler, even the ruler of Israel "whose goings forth has been from of old, from everlasting."

Who can be the one in the universe who is from everlasting, but God alone. Yet, Micah also talks about the child to be born of the virgin as from everlasting. You may doubt, I may doubt, we all may doubt, but our doubts and unbelief cannot deprive God, or the Son of

God of His prerogatives of Incarnation in order to save you and me from the clutches of Satan. Blessed be, Blessed is His Holy Name forever.

CONCERNING THE BIRTH OF JESUS

In the first chapter of the gospel of Luke beginning with the 26th verse we read, "and in the sixth month the angel Gabriel was sent from God into a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the angel came in unto her, and said, 'Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women'. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, 'Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.' Then said Mary unto the angel, "How shall this be, seeing I know not a man?" And the angel answered and said unto her, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee shall be called the Son of God. And behold thy cousin Elisabeth, she had also conceived a son in her old age, and this is the sixth month with her, who was called barren. For with God nothing shall be impossible." And Mary said, "Behold, the handmaid of the Lord, be it unto me according to thy word." And the angel departed from her.

If the reader of this book is a true Christian, the above quotation from the Bible is not a new story to him, he believes in it already. If he, however, is a non-Christian or a nominal Christian or a modernist, he will doubt the truth of revelation, or its correctness. Doubting is not the product of our ages. It was from the beginning, at the instigation of Satan. Only six months before this time, when the same angel announced to Zacharias, the priest in the temple, a similar message, concerning a child to be born to him, (John the Baptist), he also doubted, saying "Whereby shall I know this for I am an old man, and my wife well stricken in years?" Luke 1:18. But his doubting cost him his speech. He became dumb immediately and remained to be so until the birth of the child. Friend, if you are a doubting type at the word of God, beware, lest you also be dumb, perhaps deaf and blind too spiritually, for a longer period of time than the priest of the temple, for he was a just man as we read.

In the above message to Mary she did not doubt, she only wondered, saying, "How shall this be, for I know not a man". But the angel answered. "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing which shall be born of thee shall be called the Son of God."

Our statements in the former pages, that God is the origin of life, is fully substantiated in the angel's answer to Mary. God is the origin and ultimate resting place of man that is born of Spirit. For "that which is born of flesh is flesh, and that which is born of Spirit is Spirit." John 3:6. And Jesus, that was born of Virgin Mary through the power of the Holy Ghost by the overshadowing of the Highest, was the direct Son of God, unlike the children of man who have to have a second birth, spiritual birth. John 3:6.

The carnal mind, man's mind, may again ask, who, or what is the Holy Ghost? The Holy Ghost is the third person of the trinity of God. Inseparable and inalienable from the Godhead. In order to make it plainer to the human comprehension, we will say that, as the elements of light, heat and power in electricity are one, as electricity, as the elements of light, heat and power are one in the sun, as the eternal constituencies of life, intelligence and love are one in Life, none of which can be separated from each other, and each three only together makes a perfect oneness or one, so, God the Father, and the Son (the Christ) and the Holy Ghost (the Comforter), makes a complete One, perfect God.

If, however, the carnal mind is still unsatisfied with this explanation, it is time to say "Lord I believe, help thou my unbelief".

And Mary said, to the Angel, "Behold the handmaid of the Lord, be it unto me according to thy word." And the angel departed from her.

Can you too, friend, say, should the Lord want to make you His own and have you to serve Him, "Behold thy handmaid, or thy servant, be it unto me according to His will"? You are free to decide. God is calling every honest heart to the marriage supper of the Lamb and has a message for you as well. Listen to His "still small voice" before the angel departs from you.

THE BIRTH OF JESUS

In order to give a complete picture of the circumstances surrounding this tremendous event, the birth of Jesus, an event that can be compared with nothing else in the history of human kind, we are compelled to reproduce as it is most of the second chapter of Luke's gospel from the first verse up to and including the 39th verse.

“(1) And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (2) And this taxing was first made when Cyrenius was governor of Syria. (3) And all went to be taxed, every one into his own city. (4) And Joseph also went up from Galilee, out of the city of Nazareth into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) (5) To be taxed with Mary his espoused wife, being great with child. (6) And so it was, that, while they were there, the days were accomplished that she should be delivered. (7) And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. (8) And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. (9) And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were so afraid. (10) And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. (11) For unto you is born this day in the city of David a Saviour, which is Christ the Lord. (12) And this shall be a sign unto you; you shall find the babe wrapped in swaddling clothes, lying in a manger. (13) And suddenly there was with the

angel a multitude of the heavenly host praising God and saying, (14) Glory to God in the highest, and on earth peace, good will toward men. (15) And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. (16) And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. (17) And when they had seen it, they made known abroad the saying which was told them concerning this child. (18) And all they that heard it wondered at those things which were told them by the shepherds. (19) But Mary kept all these things and pondered them in her heart. (20) And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. (21) And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. (22) And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (23) As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord:). (24) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. (25) And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. (26) And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. (27) And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him

after the custom of the Law, (28) Then took he him up in his arms, and blessed God, and said, (29) Lord, now lettest thou thy servant depart in peace, according to thy word; (30) For mine eyes have seen thy salvation, (31) Which thou hast prepared before the face of all people; (32) A light to lighten the Gentiles, and the glory of thy people Israel. (33) And Joseph and his mother marvelled at those things which were spoken of him. (34) And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (35) (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. (36) And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; (37) And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. (38) And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. (39) And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth."

What do you think of the story of the manger? What do you think of the message of the angel to the shepherds, "for unto you is born this day in the city of David, a Saviour, which is Christ the Lord"? What do you think of the multitude of heavenly hosts praising God and saying "Glory to God in the highest, and on earth peace, good will toward men?" Is this the story of fables of Hebrew mythology? Or, was it the contrivance of some imaginative minds religiously perturbed? What do you think of it? Does it sound rational

or irrational to you as far as you are concerned? What do you think of the testimony of Simeon, of that just and devout aged man, concerning the child, "Then took he him up in his arms, and blessed God and said, Lord now lettest thou thy servant to depart in peace, according to thy word, for mine eyes have seen thy salvation which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the Glory of thy people Israel?" You might say, or anyone might say "how do I know it is true?" "How do I know that even the person of Jesus existed on earth?"

That Jesus lived on this earth in person cannot be denied historically. It is beyond disputation. Histories of different nations existing at the time of Jesus in the surrounding countries and greater part of which still having their national existence, such as Syria, Arabia, Armenia, Greece, Persia, Roman Empire and others, witness to that fact. Moreover, the evidence of the work of that light that was to lighten the Gentile nations, is too clear to refute. It is true that the Gentile nations as a whole have not lived up to the standard of true Christianity everywhere, yet at the same time we must acknowledge the fact that whatever degree of light the Gentile nations have had or do have now is plainly traceable to the teachings of Jesus. It is true that nominally Christian Gentile nations collectively have failed and are still failing in demonstrating in life the spirit of true Christianity, yet it is not possible to deny the fact either, that the higher institutions of learning and of life in all these Christian countries are permeated with the genuine spirit of justice and of love, and of sacrifice for one another, which are the elements of Christianity, the teachings of Jesus. While individually and personally it is impossible to calculate the degree and the volumes of the blessings bestowed upon Gentile nations through that light, JESUS.

One will understand, appreciate, receive and enjoy the sweet blessings and the effulgence of that light in one's life, only when one becomes childlike and meek, and receptive to the blessings of God and of His Christ, just like those shepherds of Galilee. "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

Matthew 2:1, 2, 9, 10, 11.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

These wisemen that came from the east to pay homage to the new born babe, were not ordinary men. Neither they were coming to see an ordinary child. They were wise men, and they came to see a King. The King of the Jews. And their gifts of gold, frankincense and myrrh symbolized the offices of a Prophet, of a Priest and of a King. For in Acts 3:22 we read—"For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your own brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you." In Hebrews 5:5, 6 we read "So also Christ glorified not himself to be made an high

priest, but he that said unto him, Thou art my Son, today have I begotten thee. As he said also in another place, Thou art a priest forever after the order of Melchisedec". And in Psalms 2:6 we read—"Yet have I set my king upon my holy hill of Zion."

How did these wise men of the east know that this newly born babe would be a prophet like Moses, a priest like Melchisedec, and a king sitting upon the holy hill of Zion? It is obvious they were not Jews, for they came to see the "King of the Jews." From their inquiries we know they were not familiar with the Bible, as they did not know whereabouts the babe should be born. There can be only one answer to that question and that is, the Holy Spirit must have informed them. Yes indeed, when man's spirit is seeking the higher things of God, when his heart is yearning for the things that are eternal, when his soul is burning for heavenly wisdom, the Spirit of God speaks and reveals to them the things that are unearthly.

DIRECT TESTIMONIES TO HIS SONSHIP FROM HEAVEN AND ON EARTH

In the immediately preceding pages we have seen the prophetic revelations concerning Jesus, the coming Messiah. In the following pages we shall discuss the direct testimonies given in his behalf, attesting that he is the Son of God. Testimonies from on high and from among men, as well as of his own. However, we shall endeavor to see if these testimonies will harmonize with the enlightened mind of man, or, it will be more correct still if the human mind has attuned itself to the call of God.

In the gospel of Matthew 3:13-17, we read—"Then cometh Jesus from Galilee to Jordan unto John, to be

baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptised, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

Human mind may reason, marvel, and then stand still in utter amazement at the strange phenomenon just witnessed at the end of a normal baptismal service. John the Baptist had been baptizing the Jews in the river Jordan where Jesus also came. John already had announced the coming of another, saying, "whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire". And when Jesus came to be baptized by him, he was reluctant to do so, realizing and acknowledging that one greater than he had come to him. Why? Because, that the righteousness might be fulfilled. But, how did John know before Jesus came and after he was in his presence without seeing an outward sign that he was the one of whom was spoken of in the Bible, unless it was through the Holy Spirit of God? Here is John's own testimony to that effect.

"The next day John seeth Jesus coming unto him and said, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, after me cometh a man which is preferred before me. And I knew him not, but that he should be made manifest to Israel, therefore I am come baptizing with water. And John bear record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew him not. But he that sent me to baptize with water, the

same said unto me, upon whom thou shalt see the Spirit descending and remaining upon him the same is he which baptizeth with the Holy Ghost. And I saw, and bear record that this is the Son of God." St. John 1:29-34.

And the heavens were opened and the Spirit of God descended upon Him like a dove, the symbol of love and of peace, and the voice from heaven was heard, "This is my beloved Son in whom I am well pleased." This was not the testimony of a man, nor the testimony of unconscious, inanimate elements of nature. It was the testimony of God. The testimony of the Supreme and Eternal authority in the universe that echoed throughout all ages.

Reader, do not entertain, we plead with you, any doubt in your mind as to the actuality of the above occurrence and statements. There is a way of proving the truth of that unparalleled event in your own mind, in your own life today. You can hear in your own heart and soul the voice of God that you also are His child and He is well pleased with you, if you are seeking Him and His righteousness first. Others have heard that voice, you too can. You will hear it clearly, distinctly, even audibly. We are speaking of experience. However, no doubtful mind of unbelieving nature can have audience with God. To be eligible to that privilege one must be lowly in heart in His sight, earnest in desire, continuous in supplication, steadfast in purity, striving for holiness and perfection as the Father in heaven is, through the grace of the love of His Son. And when this culmination is reached, you no longer will doubt but trust calmly, no longer will question, but like a little lamb will follow the Shepherd, no longer will be dismayed by circumstances but will be singing the songs of Zion, of His love. "And Jesus said unto them,

I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

JESUS' OWN ACKNOWLEDGMENTS.

In the ninth chapter of St. John we read the story of a man who was born blind whom Jesus healed; giving him sight. In the face of this astonishing miracle, the rulers of the Jews instead of acknowledging and gratefully thanking God for their Messiah in the person of Jesus; they, in unspeakable ingratitude cast out the man from among them that had been healed, because he acknowledged Jesus as his healer, his Messiah. Such is the depth of ingratitude of human nature, Adamic race, as was shown in the action of Pharisees, Jewish rulers. Has the human nature of ingratitude been changed since? We cannot answer in the affirmative unless the Spirit of God works in man.

"Jesus heard that they had cast him out, and when he had found him he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him." John 9:35-38.

The miracle Jesus had performed in the healing of the man was clear cut and his question to him was point blank. "Dost thou believe in the Son of God?" The pronouncement that he was the Son of God, was beyond any point of dispute. One might think, well, he is bearing witness for himself, as the Jews of his days said. But we will answer in saying that a man who had given sight to one born blind, has he no right to testify for himself? Was it not rather his work bearing testimony that he was the Son of God? You show us a man today

that can open the eyes of one born blind and we will respectfully acknowledge that such a man must have some relationship to God.

In John 10:36-38, we read—"Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God? If I do not the works of my Father believe me not, believe the works that ye may know, and believe that the Father is in me, and I in Him."

Jesus not only is proclaiming that he is the Son of God, but He also declares that the Father had sent Him into the world and He has sanctified Him before He sent Him. That is, He was sanctified for His particular work, and in the name of those very works Jesus is compelling His listeners to acknowledge that He was and is the Son of God. And after all is not the works of any man that proves of what manner a man he is more than what he says? Before the overwhelming accomplishments of Jesus we are forced to acknowledge the truth of His claim to Sonship with God.

In John 5:21-27 we read: "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; That all men should honour the Son, even as they honour the Father, He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given

him authority to execute judgment also, because he is the Son of man."

In these remarkable statements Jesus reveals in an unmistakable and authoritative manner, beyond the shadow of doubt that is continually lurking in the inquisitive yet unbelieving carnal mind, as to the state of his being or person. The sum total of his revelation is that, he claims the prerogatives of heavenly royal Sonship abiding in him in full force as it does in the Father. But he makes it plain that these prerogatives were given to him by the Father.

There are seven outstanding principal points in his claim within the confines of the quotation above. They are: first, that the Father, God, has given him, to the Son, life. The same kind of life that He Himself possesses. Meaning the eternal life. Second, that this life includes the power of raising the dead. Third, that the Father has committed all judgment to His Son, and that it is the Son that will judge and not the Father. Fourth, that all men should give the same honor and reverence to the Son as they give to the Father. And anyone that does not give the same homage to the Son would be considered dishonoring God the Father. Fifth, anyone that hears and believes in the word of the Son shall not come under condemnation, but has already passed from out of the domain of death into life everlasting. Sixth, the day and the time has already arrived that the dead, who hear the voice of the Son of God will come back to life again. Seventh, God the Father has given full authority to the Son to execute judgment.

These claims of Jesus are not in need of amplification. They are clear, plain, decisive and to the very point. They are stated in such a simple manner that even the most untutored person can understand. Yet, at the same time they are so deep, far reaching categorical, and

demanding that will burden the intellectual faculties of philosophers and of sages hopelessly. They are in need only of one thing and that is the proof evident that these claims of Jesus bear the seal of heaven's approval in a manner, at least to a certain extent, that human eyes can see, human mind can grasp, and human heart can realize and appreciate. In these pages, however, we will not consider the proofs that will substantiate all his claims, but we will consider them under the heading of "Credentials."

TESTIMONIES OF DISCIPLES.

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matthew 16:13-17.

The disciples of Jesus had been in close contact with Him for some time, He knew their thoughts, or concepts concerning Himself, and He wanted to instruct them in a specific way, therefore He wanted to know as to what they thought the people were saying about Him, and what they themselves thought of Him.

The answers that were given as to what the people thought of Him were not satisfactory to Jesus. So He put the question point blank to His disciples, "But whom say ye that I am?" Peter gave the answer, "Thou

art the Christ, the Son of the living God," which brought forth from the mouth of Jesus a blessing upon Peter, but He made it plain at the same time that it was not the flesh and blood of human learning, that had revealed this great truth to him, but His Father who is in heaven. The same principle is true today, human intelligence, human learnings alone cannot help one to understand God or His Christ in Jesus, unless the Spirit of God reveals it, and He does to hungry hearts.

In John 6:66-60 we read: "From that time many of His disciples went back and walked no more with Him. Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

When Jesus told to His many disciples or followers, as to who he was and about His mission on earth, that He was the bread of Life, sent from heaven, they could not understand or bear Him. So most of them forsook Him and went back and walked with Him no more. The same thing is taking place today. There are many among all nations, among the learned intellectuals of nominally Christian nations too, who are willing to accept that Jesus was a great man, a great teacher, a great philosopher, a great moralist, but when you tell them that Jesus was much more than that, that He was and is the Christ, the Son of the Living God, they are through with Jesus, for flesh and blood cannot reveal to them the things of God, and they want no more of Jesus. But we thank God and praise His holy name that there are countless Peters too, who can say "Lord to whom shall we go, Thou hast the words of eternal Life." For they have found out literally that Jesus is the bread of Life, for them, the Christ, the Son of the living God, who lives in them and they in Him.

John 20:26-29: "And after eight days again His disciples were within, and Thomas with them. Then Jesus came, the doors being shut and stood in the midst, and said, peace be unto you. Then said He to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus said unto him, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

Unbelief in human mind concerning the things of God seems to be more natural than believing. Even His disciples and particularly Thomas, after living and being with Jesus for several years, were still in doubt as to the words and the actuality of His power and might. But His admonition was "Blessed are they that have not seen and yet have believed."

TESTIMONIES OF THE ADVERSARY.

Mark 3:11: "And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God."

Mark 5:1-7. "And they came over unto the other side of the sea, into the country of the Gardarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit. Who had his dwelling among the tombs; and no man could bind him, no, not with chains; Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped Him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

What an amazing and seemingly an inscrutable phenomenon is this? A man, violently insane, beyond control, who has been living in the wilderness, in the deserted, gloomy, desolate graveyards, continually crying and cutting himself with stones, as soon as he saw Jesus afar off ran to Him, and worshipped Him, saying with a loud voice, "What have I to do with thee Jesus, thou Son of the most high God?" How did he come to know that Jesus was the Son of God? Whereas the sane Jews were vehemently denying Jesus because He claimed Sonship with God, how is it that this insane man, without perhaps ever having heard of Jesus, declared loudly that He was the Son of the most high God? The answer to this question comes again from Jesus. This man was possessed with a devil, Satanic power. And Satan, the ruler of darkness, and all his emissaries know who Jesus is and they tremble before Him. And when this insane man called to Jesus "I adjure thee by God, that thou torment me not," it was the devil, the unclean spirit that was speaking through him, because he was being tormented in the presence of Jesus, for Jesus asked him to come out of the man.

Luke 4:33-35, 40-41: "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God." And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the devil had thrown him in the midst he came out of him, and hurt him not."

“Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak; for they knew that he was Christ.”

When your own enemy acknowledges certain superiority in you which he hates to recognize, it is a pretty good evidence that the superiority is there. When Satan the arch enemy of God acknowledges that Jesus is the Son of God, the Christ, which he hates to do, we wonder at the obduracy of carnal mind to minimize the truth of that fact in his own behalf.

ONE MORE HEAVENLY TESTIMONY.

“And after six days Jesus taketh with Him Peter and James and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them. And His raiment became shining exceeding white as snow; so as no fuller on earth can whiten them. And there appeared unto them Elias, with Moses, and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacle; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid, And there was a cloud that overshadowed them, and a voice came out of the cloud, saying, This is my beloved Son, hear Him.” Matthew 9:2-7.

In the history of the spiritually minded Jewish race in the past God has spoken more than once from heaven to His faithful servants. But we have no record of Him

calling any one as His beloved Son. In the case of Jesus alone we have this record. To the mind that is not spiritually enlightened, which has no close affinity to his Maker, this grand revelation may sound nothing more than a one-sided colloquy of an over steamed, vaporized imagination. But to one whose ears and heart are attuned to the call of heaven, it is the sweetest, grandest, most cherished, most inspiring voice that man's heart longs for. It is a direct communion of God with His elect. It is a message the hearing of which is a rare privilege, even to them who walk uprightly before the Lord.

Only three from among all the disciples of Jesus that had been counted worthy to witness the glorious occasion. And Jesus charged them that they should not tell anyone of what they had seen and heard until after His resurrection. That was an indication of how much Jesus himself valued that occasion. But Jesus' rising from the dead meant also the rising of His disciples from their dead thoughts into a new understanding of life in God through Jesus Christ their Lord.

The disciples were sore afraid at the spectacle of that glorious scene. They had been with Jesus for a long time, but still their materially mindedness was so dense that such a vision of mere presence of heavenly personages dazzled their eyes and bewildered their minds. They did not know what to think of it. They did not know what to say. Heaven was touching the earth on that day, but the earth was shrinking within itself because of that Holy touch. The voice of God spoke in witness of the glory of His Son, and human minds, and hearts, and bodies trembled in the presence of His voice.

If the spiritually minded disciples of Jesus seeking more of that "more abundant life" could be so terrified in the presence of a heavenly scene, even Jesus being

with them, how much less worthy and less able others would be in hoping or expecting that they might some day enjoy such a privilege.

There are countless men and women among the non-Christian people, and countless of them among the Christians too, who want to witness the glory of God in their own experience, some in the way of looking for a sign, others for inspiration, but how many of us, if any, are worthy, or ready, or can stand the brightness of His glory and the power of His holiness? But even at that, God does honor and does satisfy the longings of man's heart according to the need and according to His will, provided however, like the humble fishermen, or repentant and broken Paul, we "enter into His gates with thanksgiving, and into His courts with praise.—For the Lord is good. His mercy is everlasting and His truth endureth to all generations."

At the same time, however, we cannot overlook the fact, that this blessed experience the disciples were counted worthy to witness came to them through the grace of the Master, because of their association with Him, and because of their faithfulness to Him more than others. Because they believed His word that He was the Son of God. That rule has not been changed today. It will never be changed. "No man can come unto the Father but by Me." "Heaven and earth shall pass away but my words shall not pass away." No one can commune with God at close range without Jesus. We must be associated with Jesus first and acknowledge that He is the Son of God before we can come close to God's heart. There is no other way. You may not agree with us on this point, it may not sound just right to you. But we are speaking from experience.

CREDENTIALS.

In human experience in life, in all its phases, everything must be proved according to their qualifications if they have to be classified with a certain standard presenting a given pattern. Whether they be in the line of thought, of art, of science, of manufacturing, of inventions, or anything else, this rule stands good. No acceptance without proving that the presentation or the claim is valid. This is so not only in human experience, but also in nature. The quality of the water we drink represents its source. If it is the ground or surface water, or if it is coming through rusty pipes we know it as soon as we take any. If it is coming from a deep artesian well we likewise recognize it by its characteristics. But if it is coming from the lofty snowy mountains, its purity crystal clearness, and icy coldness will immediately inform us of its source. Likewise, a flower that has to be classified botanically, must represent the characteristics of that classification. A rose, a lily, a violet, a carnation, or a honeysuckle are identified by their form, outline, color and fragrance. In other words, they have the credentials that they belong to a certain family. A tree that bears pears for its fruit cannot be classified as an orange tree, nor a cherry tree bearing cherries can be classified as an apple tree. They all must conform to the rule of identification for their being true to type by proof.

In human experience again, parents that are well balanced intellectually, that are sober and clean in their lives, are reflected in the lives of their offsprings. The lives of their children will prove as a rule, naturally and morally that they do come from good parents and they bear the stamp of their ancestors. This is so even if sometimes they had been brought up in an adverse

atmosphere entirely. Their qualifications in life are their credentials to the family name.

Now it has been proved by the word of God by His direct and indirect testimonies, by the testimonies of just, honest and faithful men, before and after Jesus' sojourn on earth, and by our own reason and judgment too, that Jesus was and is the Son of God, the Christ. We have seen that even the adversary, the Satan, testified to that fact. But that is not all.

According to the rule of life as we have noted above, the proof of the evidence that substantiates the claim is the most powerful credential one may offer.

In the relations of the peoples and of governments with one another on this earth when one country sends an Ambassador to another country, these representatives always carry their credentials with them. And when they reach their destination, on the occasion of their being formally accepted as the representatives of their particular state from which they came, or were sent, the first thing they must do is to present their credentials. Without their credentials there can be no acceptance formally.

These ambassadors in the course of their service must communicate continually with their home governments before they can put their seal to any agreement or document of any importance. That is, their word and authority is not absolute. It is limited, to the approval of their governments at home. No matter how important their position, how high their qualifications, and how faithful to their respective governments, still they are bound and limited by the law.

There is an office among the nations however, which is above the office of an ambassador. It is the office of an Ambassador Plenipotentiary. An Ambassador Plenipotentiary has the full power of his government. When

a diplomatic representative as such is sent from one government to another which is done under rare circumstances, they are given full power with no restrictions whatsoever by their home government. Any agreement they make, any document they sign are binding without any further discussion or objection. It is needless to say that these Plenipotentiary Ambassadors also carry their credentials.

Now, then, we wish to know, if Jesus as the Son of God has presented His credentials to His claim?

What are, or should be His credentials?

Man's intellectual endowments, no matter the degree, are inadequate to comprehend God's being in His totality or wholeness, for the plain reason that God being infinite in every phase and meaning of the word, infinity cannot be comprised within the finite mind or language of a finite man, especially if the heart of man is not evangelized and has no living relation with his Maker. But we do know definitely through the Word of God "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life and the life was the light of men." John 1:1-4.—with which also harmonizes sound judgment and enlightened reason of man, that God does possess and express, inherently, certain qualities that are of necessity a part of Him and inseparable from Him. God has attributes countless in number, but these qualities, like the light and the heat, and the power of the sun, are primary and eternal elements of His Holy Being, if the word element could be permitted to be used in that highest sense. And we naturally conclude that, if Jesus was the Son of God, He, of necessity must have possessed and exercised the same qualities while

on earth, which should be His credentials to His claim.

What are these qualities or credentials?

Among all the essential qualities or attributes of God the following seven may be considered the most primary, eternal and inalienable part of His being, all the other qualities originating and circling around these as the rays of the sun around its source.

Inherent sinlessness or holiness, absolute justice or righteousness, everlasting life, infinite wisdom, unlimited power, unquestionable and absolute authority, Immortal love, all making one supreme perfection.

SINLESSNESS OR HOLINESS.

Sinlessness or holiness are synonymous words or terms, the latter being of higher degree of the former. The difference between the sinlessness and inherent sinlessness is that, one may become sinless through repentance, regeneration of heart, by the renewing of mind through the action of the Holy Spirit of God. That is, the life of a sinful person, may be entirely changed through contrition, by the grace of God and he may become sinless and may even approach or enter into a life of holiness where sin has no abiding place. But this state of consciousness and of life is obtained only through the power of God working in the life of that person. It is absolutely impossible by any other way. Man has no power of his own to live a sinless or holy life. It is the power of God's Christ and of His Holy Spirit that enables one to live such a life. Whereas on the other hand the state of inherent sinlessness or holiness is the one in which sin is unknown and unknowable. Where sin had never existed and never can. Not even the name of it.

Sin is the transgression of the law of God. It is the primitive, primary and eternal element of death. It presupposes either powerlessness, or non-existence of God, culminating in disobedience to His laws. And, since it is the transgression of the law of God that makes sin, therefore the logical sequence is that, it is the man, the creature, that can sin and not the Creator. But God being above all, supreme and all in all things originating from Him and existing in His infinite Person, He is the only one in the infinitude of the universe who has the state of inherent sinlessness or positive holiness. Sin is unknown and unknowable to God alone. That is, He cannot sin. He abides in positive holiness. Just as darkness

cannot exist in the sun, that error cannot exist in truth, that death cannot exist in life, so sin cannot exist in God. He is inherently sinless. He is and shall remain to be Holy positively, absolutely, eternally.

Was Jesus inherently sinless? We will let the life of Jesus answer that question. For the life of a person is the only positive evidence of his or her profession.

In the second chapter of Mark's gospel we read, "And again he entered into Capernaum, after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say Arise, and take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy), I say unto thee, Arise and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all: insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." Mark 2:1-12.

Here is a man sick of the palsy lying before Jesus helplessly. All the people in the house were witnessing the occurrence. It is evident that Jesus knew the cause and effect of man's troubles. He knew that in this particular instance the sickness was caused by sin. He also knew there was penitence in man's heart. So the first thing he did was to forgive the sins of this man. The man was not brought there to have his sins forgiven. He was brought there to be healed of his physical sickness. However, Jesus knew more than anyone else that when a sickness or a disease is the result of sin, it would be useless to try to cure the ill without first destroying sin in one's life which is the cause of sickness. And when Jesus pronounced the sentence, "Son thy sins be forgiven thee," it was not an ordinary man that was saying the words. It was inherently sinless Jesus that was forgiving the sins. And the power in Him to make His word good was the proof itself of that inherent sinlessness. And this very inherent sinlessness also enabled Jesus to know the thoughts of some of the people around Him saying in their hearts "why doth this man thus speak blasphemies? Who can forgive sins, but God alone?" But Jesus made it plain to them that if He did not have the power to forgive sins, he would not have the power to heal, for it needed more power and grace to heal man than to say your sins are forgiven, for without the proof of the healing power back of the words, forgiving of sins alone, does not mean anything at all. And Jesus proved by His act that He had the power to forgive sins, because He had the power to heal, when He said "I say unto thee, Arise, take up thy bed and go thy way into thine house." The man was healed immediately, and the people glorified God, saying, "We never saw it on this fashion."

A true Christian quite often is used by God as an instrument in healing. This is a positive established fact. "The fervent prayer of a righteous man availeth much." However, there has never been, and never can be, a Christian through whose prayer any sick person can be healed on the merits of the person himself offering the prayer, if it was not for the grace of God, through His Son Jesus. But when Jesus forgave that man's sins and healed him, it was entirely on His own merit, based and founded on His own inherent sinlessness. This is the most reasonable, logical and positive conclusion we can draw.

There is related another remarkable incident in the seventh chapter of Luke's gospel which we like to quote in its entirety. "And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou

hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace." Luke 7:36-50.

A rare scene in a strange place. A poor woman, a sinner, well known in the city for her sins, in the house of a noted Pharisee while they are at feast, where she had no business to be, broken in heart and spirit because of her consciousness of her many sins, weeping and kissing the feet of a righteous man and washing them with her tears, tears of repentance, unspoken acknowledgment of her sinful condition and the evidence of her contrite heart, wiping the feet of Jesus with the hairs of her head and anointing them with expensive ointment. The proud Pharisee, who has not understood the nature of his exalted guest, even half as much as this sinful woman, criticising Jesus in his heart for not knowing and rebuking the woman for her action and telling her to depart. But it needed not only a sinless person, but an inherently sinless one, a holy person, to know and to recognize the thoughts and the contents of the hearts and the lives of both, of Simon and of the woman, one for instruction and the other for absolution. It needed Jesus, inherently sinless Jesus. How did Jesus

know what Simon was thinking? How did Jesus know what the woman was seeking, if it was not for His inherent and positive holiness?

And He said to Simon, "But to whom little is forgiven, the same loveth little, but to the woman, thy sins are forgiven." On which side do we stand?

"And they that sat at meat together began to say within themselves "Who is this that forgiveth sins also?"

It was he, who also can say, "Thy faith hath saved thee; go in peace," and peace follows. As it did in the life of that woman. For it was that woman who saw Jesus—Inherently sinless, Holy One of God—first after His resurrection, because she loved Him the most.

In John 8:46 we read—"which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" And in the 2nd Corinthians 5:21 we read, "For he had made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

In the first quotation Jesus himself claims that he is sinless. He makes His claim publicly and in the presence of His adversaries. And asks them why they do not believe Him when He is telling them the truth. And as we notice they have positively nothing to say to disprove Jesus' claim, except telling Him, "we knew you had a devil in you." If Jesus had had any sin in His life His enemies would not hesitate to put thir finger on it. It is true indeed and it is easy for any man to make the claim of being sinless, but it is not so easy to prove it in life that the claim is valid. We know the life of Jesus which bore positive proof of the truth of His claim. The man that was born blind who was healed by Jesus answered the leaders of the Jews saying to the effect, how can a man that is a sinner open the eyes of

a man that was born blind? Such a thing is unheard of. "If this man were not of God he could do nothing." John 9:33. This is the testimony of a man that witnessed the healing power of the word of Jesus on his own person. And it could not be denied. While in the second quotation above, the apostle bears witness to the sinlessness of Jesus. And Paul himself was healed of spiritual blindness which is a much more deplorable condition in the sight of God than physical blindness.

In Matthew 27:19-24, and John 18:38, we read: "When he (Pilate the governor) was set down on the judgment seat, his wife sent to him saying, have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it." "Pilate said unto him, what is truth? And when he had said this, he went out again unto the Jews and said unto them, I find in him no fault at all."

Here is a Roman governor, learned and well versed in the laws of his days before whom Jesus was brought for trial. His verdict was, not guilty. "I find in him no fault at all." A fault is less than a sin. His verdict was that he could not find any kind of fault in him. Faultless. He pronounced him to be not only faultless, but also a just man. "I am innocent of the blood of this just man."

Pilate was not a disciple of Jesus. He was not healed by Jesus. He was not a Jew. He had no personal benefit whatsoever in pronouncing him innocent and just. By saying so he was even incurring the displeasure of the Jews. Why did he say it then? Only for one reason, and that was because, Jesus was sinless, and Pilate knew it.

And since the days of Pilate countless men and women have become sinless and righteous through the blood of that inherently sinless man Jesus, "for he had made him sin for us, who knew no sin, that we might be made the righteousness of God in him."

JUSTICE AND RIGHTEOUSNESS.

What is justice and righteousness?

Both of these words are synonymous terms. Their true meaning is, the spirit of fairness, of equity, of right dealing in operation according to the highest standard of man's moral and intellectual capacities. This standard, however, may vary in different persons in proportion, to the light of moral principles and intellectual height one may possess which in their turn are governed by various inherent or acquired motives, as well as by the physical, moral and spiritual environment in which one is brought up or lives. According to this definition therefore, it is fair to conclude that human standards of justice and righteousness everywhere are not and cannot be the same, and we all know this to be the fact—unless they are patterned on a higher principle than human mind can afford. A principle which can give us an invariable rule, applicable under all circumstances, to all cases and to all men alike everywhere and in all ages. If this be the fact, then, there can be a law of justice and righteousness which is absolute, unvariable and unchangeable. Is there such a thing in reality? Yes, there is. And this law has been given to us by Jesus Himself in His own words, "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another." John 13:34.

The very essence of justice and righteousness is in unselfish love for "love is the fulfilling of the law" which "seeketh not her own". No man, no judge, no magistrate of any kind in the world, no matter the degree of his learning, his intellectual height, his moral, or even spiritual principles, can render a decision of absolute justice in a complicated case in a tight place, unless he

has the spirit of unselfish, heavenly love in his heart. And this cannot always be found or taught in the academies of higher learning—we speak with respect—but it can always be found and learned at the feet of Jesus, where we shall take you now.

“Jesus went into the mount of Olives, and early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them. And the scribes and the Pharisees brought to Him a woman taken in adultery; and when they had set her in the midst, they said unto Him, Master, this woman was taken in adultery in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou? This they said tempting him that they might have to accuse Him. But Jesus stooped down, and with His finger wrote on the ground, as though He heard them not. So when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin, let him first cast a stone at her. And again He stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone and the woman standing in the midst. When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee, go and sin no more.” John 8:1-11.

Never in the history of the human race could have been recorded another sentence like that. “Neither do I condemn thee, go and sin no more.” What a depth of compassion! What a depth of wisdom! What a depth of righteousness! What new moral principle is this over the Mosaic law? What new teaching? Yet, how old

and how simple it is. We wonder if human wisdom has ever been able to fathom the center and the circumference, the length and the breadth of that one short sentence or ever can. That sentence was not pronounced by human wisdom, or acuteness of mind. It was a heavenly judgment, by a heavenly personage, presenting in His person the righteousness of God. No, man cannot equal that and never will. Only that righteous man Jesus the Son of God had the wisdom, the power, and the authority to pronounce such a judgment.

THE EVERLASTING LIFE.

The absolute life has no confines. It has neither the beginning nor the end. It cannot be measured by human measurement of years or of ages. It cannot be restricted to physical form or outline, for it does not originate in material selfhood, neither it returns to nothingness. The origin of the absolute life is God. For "we live, move and have our being in Him." It is the human existence that is confined, that has a starting point and an ending, from the cradle to the grave, full of sorrow and sadness. But in true life of man, or the man who has the true life in Him, emerges from Him who is Alpha and Omega, the beginning and the end, and abides in Him.

Man's heart throughout the ages has longed for, has yearned and burned, and struggled to find out the road that leads to this everlasting life. But alas! that man's experiences and endeavors have been directed mainly in the material spheres of mind and body. Scientists of all ages have struggled and are still striving today to find out the origin of life in physical or material organizations, so thereby perchance they might also be able to discover the road to eternal life. But God has not decreed man's destiny that way. Since He is the origin, the source and substance of man's life, therefore the path of everlasting life for man also lies in seeking Him. If man wants to inherit everlasting life, he has to lift his eyes from earth to heaven, from the material to the spiritual, from the finite to the infinite, from the creature to the Creator. There is no other way to eternal life.

But how, you may say, can I attain this goal and find the way? The goal has been attained and the path has been discovered for you, by that inherently righteous

man Jesus the Christ, the Son of the living God.

Please remember friend, that we are not here playing with words to amuse ourselves or someone else. Neither can we afford to fool ourselves or others. For we well know that the day will come in which we shall be requested to give an account of each and every idle word we might speak. Therefore, in awe and reverence before God, and in respect to every reader of this book, we register of what we know by experience only.

Yes, the road for you and for every sincere and ardent seeker for everlasting life has been discovered and established by Jesus. For we read—"Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:1-6.

Let not the heart of any one be troubled. He, who believes in God, let him also believe in Jesus, and there shall be a mansion for him in heaven. For He is the way to everlasting life, He is the life, and this is the truth. And from the very moment you believe in Him, He will come into your heart, and the life that had no beginning and no ending shall be in you, and you in Him. You will feel it, you will know it, you will acknowledge it, and you will rejoice because of it.

Do you believe in this that we are talking about, do you believe we are telling the truth when we say that Jesus is the way as well as the life? If you are still in

doubt read this: "And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited his people." Luke 7:11-16.

A man that can give life to a dead body in the presence of the people, must have life in himself. And that life must of necessity be eternal. And when you believe in Jesus and in His words, He also will resurrect you from the deadness of your mind, and instead of fear falling upon you, you will glorify God in thanksgiving, in rejoicing, and in love.

And Jesus said, "Verily, Verily, I say unto you, he that believeth my word, and believeth on him that sent me, hath everlasting life—Verily, Verily, I say unto you the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:24-26.

We have already seen the evidence of the truth of this statement Jesus makes. Neither these evidences have been confined to the ages long past. Evidences of similar nature in various forms are being witnessed today among the Christian folks who believe in the Lord Jesus, whose lives have been and are in close contact with the

Master. Countless people have risen to a new life in Him. To a tangible palpable new life. A satisfying life, a contented life, a useful life, a joyful life, a loving life, a glorious life. A life that is long suffering, patient and meek and yet sublime. A life that is humble in heart and lowly in God's sight, yet knowing no defeat. A life that can become prostrated before others in service to the Master, and yet command respect before the strong, and instill inspiration in to the minds of the wise, and into the lives of the upright. You yourself, reader, can be a partaker of this life, if you are not one already, for it recognizes no boundaries of races or creeds, draws no lines between the poor and the rich, between the simple and the wise, but calls to them all alike, "he that is at thirst come ye to the waters" of life freely. The life everlasting in Jesus.

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus said unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live." "Martha, the sister of him that was dead saith unto him, Lord, by this time he stinketh, for he had been dead four days. Jesus said unto her, said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus come forth. And

he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, loose him and let him go." John 11:21-25, 39-44.

No matter how the human mind in all ages have analyzed this great fact of historical record of Jesus' doings, we the Christians believe in it that it was true, and know that it is true. Let the ages come and go, let the skeptics scoff at it, let the infidel laugh, and the atheist ridicule, but we, the humble followers of Jesus, rejoice in Him, hope in Him, love Him, and will inherit everlasting life in God the Father, through Him, for His triumph is our triumph and His victory is our victory.

INFINITE WISDOM.

The degree of the faculty of wisdom is not measured by intellectual capacity alone, especially when it implies spiritual wisdom, the wisdom of God manifest in man, which always is above man's wisdom. Neither can it be measured by one single or isolated act of man. The yardstick or the balance that measures the wisdom of any individual is his or her life. The entire life and not a portion of it. When all the acts and deeds of a life time are summed up together when positive and negative motives, impulses, desires and longings with their products of fruition are added to one another or subtracted, the ensuing equation on the balance sheet of life has to be compared with that matchless precept, "that ye love one another as I have loved you," which is the only true criterion that measures wisdom. Thus, it is the whole life of Jesus that will tell us whether He had any relation to the infinite wisdom of God or not.

Moreover, just as life has its elements or constituencies, as it has been stated, so also wisdom has its elements or component parts, the most outstanding of which are might, meekness and love, perhaps not from the ordinary human point of view, but rather from the standpoint of enlightened human reason and spiritual discernment. For might, in relation to meekness and love, apparently has no affinity at all, but in reality is inseparable from them. The true might, the true power, which always surpasses the things that man calls power, or might, walks hand in hand with love and meekness. No power can equal the power of meekness. No might can equal the might of love. And these are the seeds of heavenly wisdom which Jesus taught and exemplified in His own life.

The world has not seen and never will see another man walking the earth whose heavenly wisdom could be compared to that of Jesus. Even in its remotest sense. For this world has never seen and never will see another man whose meekness of spirit and the love of his soul toward others, that can equal that of Jesus. It is one thing to preach, or to speak about meekness and love, these precious gifts of heaven, it is entirely another thing to live them in life.

What did Jesus do? Listen to His call that echoes throughout the ages and will echo and reverberate throughout the endless cycles of time. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matthew 11:28-30.

The number of them who have found that rest and peace in Jesus in the meekness of His soul, is countless. But the degree of that rest and peace no man can tell you. As the heights of heaven cannot be measured, so the peace of God that is shed into our hearts, through the love of His Son, is measureless. Are we saying these things, or exaggerating the facts in order to beautify our speech and embellish our thoughts to make them forceful? Far be it from us. We the Christians that bear the seal of Christ in our hearts and the name of Jesus on our tongues, are telling you the truth. Neither can you understand the meaning of our words fully, unless you also drink from the same fountain of life and of love. It is free, without price. The price has already been paid for by Jesus Himself. Neither however, can anyone receive this priceless gift of God, unless it is sought in the spirit of meekness and reverence. But he that seeks shall find, to him that knocks shall be opened, and

the one that asks shall receive. Let us never forget, however, that today is the day of salvation, tomorrow it may be too late.

In Isaiah 11:2-3 we read, "and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." And in John 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the lamb of God which taketh away the sin of the world." And again in I Peter 1:18, 19: "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish without spot."

Here John the Baptist and Peter are both speaking of Jesus as the lamb of God. If there is anything among all the creatures on the face of the earth that symbolizes, innocence, inoffensiveness and meekness, surely that is a little lamb. No other creature can surpass the lamb in that respect, or equal it. Again the prophet Isaiah also speak of Jesus, is speaking of the spirit of the Lord, of the spirit of wisdom, of counsel, of might, of knowledge, and the spirit of understanding resting upon him. All these three men of different ages speaking of Jesus are associating meekness and wisdom with one another. And Isaiah makes it plain that it is not the wisdom of man, but the wisdom of the Lord. These facts ought to make it clear that Jesus did possess heavenly wisdom, the wisdom of God which of necessity is infinite.

In Luke 6:27, Jesus says: "But I say unto you, which hear, love your enemies, do good to them which hate

you." This is a new teaching, a new principle that Jesus is instructing His disciples to do. None of the records of religious or moral codes of any people on the face of the earth up to Jesus' time contain any such teaching as loving their enemies. How simple it is and yet how profound its meaning, and wonderfully successful in its practice! If Christian nations had followed none other of Jesus' teachings but this one alone the universal peace would have been established on earth long ago. Practically, reasonably and philosophically, this principle of loving our enemies surpasses all other moral teachings in this line. When one loves his enemies, the problem is solved, as far as the outside enemies are concerned, for there will be left no enemies. And this teaching is the result of heavenly wisdom.

And let us never forget at the same time that even our deadliest enemies have some beautiful and sweet qualities that would give us joy and gladness, if we could only come in close contact with them and coax the beautiful side of their lives to be exposed to the sunshine of love, just like the flowers in our gardens under the rays of the natural sun, that their fragrance might emit and fill the sphere in which they exist.

But it needed Jesus and His heavenly wisdom to teach us this lesson of meekness and of love, and still needs more of Jesus in our hearts that we might be able to live the lesson in our lives today.

UNLIMITED POWER.

What is power?

The definition of true and real power is, the laws of God in operation. This definition is not according to dictionaries, and we do not intend to go by the dictionaries either in this respect. Quite often men call inanimate and destructive elements and forces as power, whether they be the unrestrained elements of nature, or the unscrupulous elements of the carnal mind. In our opinion and according to the rules and laws of spiritual existence, anything that is destructive is not power. A military bombing airplane, or a monster cannon, or a machine gun that spreads death and destruction at whatever point it is aimed, is not power indeed, in our opinion, nor the minds behind these infernal machines possess any semblance of true power. These things may be possibly called the forces or agents of destruction, but they are utterly devoid of real power. It is true that they can bring the nations and peoples by the millions under their physical control and subjugate them to their will and hold them within their grasp throughout the centuries and compel them to serve in bondage to their decrees, but these things by no means can be considered real power. The same forces that can destroy physical life by the thousands in the twinkling of an eye, cannot give life to a dead sparrow, or sight to a blind mole in a thousand years. A monster bomb and the minds back of it that can turn a palace, a library, a museum, a church, into a charred and smoking ruin before one can realize it, cannot give even structural life to a rose bud nipped off, hard as they may try. The powers, so-called, of satanic forces that can subjugate men's minds and direct them into the paths of immorality and crime, whether it be through the sinful and criminal literature,

or through the stinging and deadening poison of alcohol or of dope, until they reach the scaffold cannot be considered any power in our opinion. Not even the disease and death in man's physical body has any power, despite the fact that the body through them is condemned to be fed to the worms of the earth.

Order always accompanies the true power. Existence, life, in all spheres is the outcome of real power. Beauty and grandeur are the products of power, whether they be manifest in the physical, mental or spiritual realms. The real power always represents life and perfection, and permanent peace, joy and gladness are the offsprings thereof. The true power always and everywhere brings harmony and happiness, the actual realization of beauty and holiness. When a righteous judge can bring harmony into the struggling mentalities of two opponents that were striving to outwit one another for greed, it can be said he has some power. When a teacher or a preacher can bring peace and joy into the disturbed hearts and minds of their listeners, it can be said they have some power. When a man through his right thinking and acting and industry, regardless of how lowly or exalted his position in life may be, brings about into existence needed and useful things of life, it can be said he has some power. When an invention, or a piece of art, or a book, or an order from an authority that can bring genuine peace, security and well being into the lives of men and people, it can be said they have some power. When an individual or a nation that can compel peace upon others, not through superiority of military force, however, but through love and righteous thinking and acting, it can be said that individual or nation has some power.

Where there is real power it brings order out of chaos, light out of darkness, gives sight to the blind, food to

the hungry, shelter to the homeless, whether it be in the physical realm or mental or spiritual. It brings health to the suffering body, peace to the struggling mind, abundance of all good things where scarcity was prevalent, and life where death reigned. These things are the only evidences of real power where it exists. The real power is not measured by human standards. The numerical superiority of a nation, or the superiority in the abundance of its material riches, or the might of its inventions, or the armies and the navies, are no positive evidence of power. The real power always accompanies the manifestation of spiritual forces and the evidence of which always and invariably are constructive, edifying, pacifying, purifying, beautifying and making all things lovely and glorious.

There is power in nobility, in generosity, in chivalry. There is more power in mercy, in compassion, in forgiveness. There is still more power in self-abnegation, in meekness, in innocence. There is much more power in purity, in love, in holiness. And there is very much more power in thanksgiving, in praising, and in glorifying God in our daily lives.

We want to know now how much of this power Jesus possessed and manifested in His life and teachings while on earth. We will let Him speak to us directly. "And seeing the multitude He went up into a mountain; and when He was set, His disciples came unto Him, and He opened His mouth and taught them, saying, 'Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger after righteousness for they shall be filled. Blessed are the merciful for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the

peace makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Matthew 5:1-10.

These sayings and teachings of Jesus that have charted the human course of journeying toward heaven, that has given direction and steadiness to man's mind in the turbulent ocean of existence, are the foundation stones and the anchor of what we have said above concerning the real power.

Do you want to see the evidences of the true power Jesus possessed in His person? Then let us read together:

"And they came to Jericho, and as he went out of Jericho, with his disciples, and a great number of people, blind Bartimeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And they charged him that he should hold his peace; but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." Mark 10:46-52.

Was there any manifestation of any noise, commotion, confusion, or destruction in the action of Jesus through opening the eyes of the blind man? Not at all. Yet the power he manifested in that act no man can

simulate unless it be through the name and righteousness of Jesus the Christ abiding in that man. Let all the scientists on the face of the earth put together, strive with all the power of inventions, to open the eyes of man totally blind. They will not succeed. It is the power of God alone that does that, and the man that communes with God, has the possibility of being invested with the same power. What is the essence of that power composed of? Jesus gives us the answer to that question. It is purity, righteousness, holiness of Jesus abiding in that man. It is selflessness, consecration, obedience to the laws of God through Jesus the Christ. It is a life that receives communion from God daily and directly as Jesus did. A life that can truly call God "My Father in heaven," like Jesus. And that is power.

"And it came to pass that when he was in a certain city, behold a man full of leprosy, who seeing Jesus, fell on his face, and besought him, saying, Lord if thou wilt, thou canst make me clean. And he put forth his hand and touched him saying, I will, be thou clean. And immediately leprosy departed from him." Luke 5:12-13.

Yes, "I will, be thou clean," and one single touch from those blessed hands made the man whole. Can modern boasting medical science do half as much today? No. It is the power of Christ alone that can do that. Jesus was the Christ, and that was the power. The power of the Spirit of God.

"Then was brought unto him one possessed with a devil, blind and dumb, and he healed him, in so much that the blind and dumb both spake and saw. And all the people were amazed and said, is not this the son of David?" Matthew 12:22, 23.

There was power manifest there, purifying, edifying and making a hopelessly unsound man perfectly whole, and glorifying God on earth as it is in heaven.

“While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And when Jesus came into the ruler’s house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth, And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened: and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.” Matthew 9:18-19, 23-25, 27-31.

The world at large will always laugh at Jesus. For death cannot understand life, and those that are dead in trespasses cannot see life in righteousness. Neither the spiritually blind can see the light physically until their spiritual sights are restored to them first in faith, until they can say, “Lord we believe.” Faith is the resuscitating element in life. Here the power of God was manifest through the righteousness of our Lord Jesus in raising a woman, that was dead, to life again, while the people around were laughing at Him. But there was one among them that believed in heart that

nothing was impossible to God, and he also knew that Jesus was a man of God. "My daughter even now is dead, but come and lay thy hand upon her and she shall live." This faith in God is more than all material inventions. The blind men also answered Jesus' question, "Believe ye that I am able to do this?" by saying "Yea, Lord," that gave them their sight.

When John the Baptist sent his disciples to Jesus asking him, "Art thou he that should come or shall we wait for another?" Jesus answered them saying, "Go tell John what you see and hear, that the deaf hear, the blind receive their sight, the dead are raised to life, and the gospel is preached to the poor, and blessed are they that are not offended in me." This last sentence is the key into the entrance of life in God through Jesus, "Blessed are they that are not offended in me." How is your stand on this point, reader? Are you offended in Jesus? If you are not, the same power of Jesus that brought the dead forth to life, and gave sight to the blind will be manifest in your life also.

Men have been and still are more feverishly working, striving, struggling for power in life, rather for the imitation of power, for the power of money, of self assertion, of self-aggrandizement, of self-love, of imposing their will upon others in every line, and that too, even though without their realization, at the cost of their own happiness and life physically and spiritually for the so-called power that is destructive to others, cannot be constructive to the ones who hold and sway that power in their hands. Fire, when held in the hand, burns. It is the nature of fire to burn. Destructive forces or agents, offensive and sinful thoughts in mind or body are veritable fires that will burn the hands holding them, and the bodies exposed to them, and the minds entertaining them. This is the law of God unchange-

able, unalterable, that sin will destroy the sinner, and there is no getting away from it either except by ceasing from sinning, and that too is impossible to accomplish by human efforts once a man has become the servant of sin in any form, unless he enlists the power of Jesus, of His righteousness and of His love in his own behalf. Jesus has that power.

“And the apostles, when they returned, told him all that they had done, And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed him; and he received them, and spake to them, of the kingdom of God, and healed them, that had need of healing. And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and buy victuals, for we are here in a desert place. But he said unto them, Give ye them to eat, And they said, We have no more but five loaves and two fishes, except we should go and buy meat for all this people. For they were about five thousand men; and he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and two fishes, and looking up to heaven he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets.” Luke 9:10-17.

The history of the human race to our knowledge has not another authentic record of a similar incident anywhere in any age. It is true that to the mind spiritually unenlightened, to the materially minded man this is an impossibility. It is against the natural laws. Something cannot come out of nothing. Just as it is impossible to

make bread that could be eaten out of granite, so it is impossible to produce bread out of the air. We agree with the materially minded man that this miracle Jesus performed is against the laws of nature, but the materially minded man must also agree with us, that what happened in that experience with Jesus, was not and is not against the spiritual laws of God. And the spiritual laws always supersede the material. It is true that man cannot bring something out of nothing, because his vision of something is very limited. His horizon extends only as far as his material, physical sight can see. And that horizon sometimes extends for some miles distant in thin air, and sometimes does not extend at all even to the objects next to him which can be discerned only by spiritual eyes. Moreover, that something cannot be produced out of absolutely nothing, is not a law for God or for the man that is Godlike, that has brought into existence all things within his creation can repeat the wonder. And Jesus was using the power of God, His Father, inherent in Him, when He multiplied the loaves and fishes. What an unlimited power this is!

ABSOLUTE AUTHORITY.

Although the terms power and authority are not identical things in every sense as to their meaning, nevertheless they are very closely related to one another. And whereas power may exist and function sometimes in the form called energy and we see its manifestation such as in the growing of animal or structural life, in the rotation of planets, or in the coming and going of seasons, and so on. But authority when it exists, always embraces the power also of necessity. Without power authority would be a meaningless term in any phase of life or existence.

A school principal has authority within a certain sphere and limitation, and he also has the power accordingly. A bank president has authority over some financial business in his sphere and his power accompanies his authority. A governor, a president, a king, all have authorities and they all also have power along their lines. This is so not only among the exalted, but also in the lowly stations of life. A shepherd has authority over his flock, a father over his family, a foreman over the employees, and they all have power in the same ratio. But authority is always above the power, for power is included in authority and is subject to the will of that authority, regardless of whether power is expressed in the form of unconscious energy or in the form of human will. And just as there is authority among the earthly, so there is authority among the heavenlies. However, all these authorities as we know of on the earth, and as we so far know in heaven, are within limitations. There is only one absolute authority in all the universe and that is the authority of God. And now we want to know, if the authority Jesus exercised together with His power had any relationship to the supreme and absolute authority of God.

In Matthew 8:23-27 we read: "And when he was entered into a ship, his disciples followed him, and behold, there was a great tempest in the sea, insomuch that the ship was covered with the waves, but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us; we perish. And he said unto them, Why are ye so fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?"

Can you believe the story? Yes, we the Christians do. More than that, we do know it is true. How do we know it? We realize that it is not an easy matter indeed to rebuke the winds and the sea and see them obey you. No man can do such a thing without being backed up by the authority of God. Mindless, inert, unconscious elements of nature surely are not going to obey the will of any man unless that man is invested by the authority from on high, for the furious untameable elements of nature recognize no law of man. It is incomparably harder, however, to tame the turbulent elements of the carnal mind, the elements of greed, of lust, of malice, of hatred, of temper, of high-mindedness, of willfulness, of disobedience, of pride, of impurity, of a domineering spirit, of malicious hardness of the heart, than the boisterous winds of the air and the appalling waves of the sea. But when we, the Christians, have witnessed, in our own hearts and experienced in our own lives the effect of the mighty power of the sweet love of God shed into our hearts through Jesus Christ our Lord, changing the elements of greed within us into generosity, lust to purity, malice to benevolence, hatred to love, temper to kindness, high-mindedness to meekness, willfulness to forbearance, disobedience to humility and

obedience, pride to lowliness of heart, impurity to chastity, domineering spirit into sweet fellowship, and the hardness of heart into tenderness, then, naturally we believe and know that Jesus actually did silence the winds and the waves with the authority He had from God. For when Christ has subdued the more rebellious elements within us, it surely could not have been a hard task for Him to subdue the elements of nature. So we believe He did.

In Luke 7:1-11, again we read: "Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly saying, That he was worthy for whom he should do this. For he loveth our nation and he hath built us a synagogue. Then Jesus went with them. And when he was not far from the house, centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof. Wherefore neither thought I myself worthy to come unto thee, but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, go, and he goeth, and to another, come, and he cometh; and to my servant, do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not seen so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick."

Among all the experiences of Jesus that has come

to us, this one call from that Roman centurion stands out for the depth of its meaning. It is a miracle in itself the attitude of that centurion toward Jesus. Obviously he must have been not only a man of intelligence and of knowledge, but also of philosophically sound mind. His logic of induction and deduction concerning the nature and the value of Jesus' works is perfect. He draws the example from his own authority in earthly things and applies it to spiritual things. He recognizes the indisputable fact that Jesus must have authority in order to be able to do the miracles he has been doing. He also recognizes the fact that the authority Jesus has is far superior to his authority, for he realizes and acknowledges that he is not even worthy to come to meet Jesus or to have Him enter into his house. It certainly needs a greater mind, a greater heart, a greater soul to recognize the source of the blessing, to acknowledge it, and to proclaim it with gratitude in one's life than merely to receive the blessing, and be thankful for it for the time being, and then who knows?

The faith also of that noble centurion was equal to his analytical mind. It is the depth with which a mind can grasp a subject that decides the degree of the faith concerning the subject. This man's mind surely must have grasped the underlying principle, power, and authority of Jesus' works. "Just one word from you and my servant will be healed" was his message to Jesus. Jesus commended his faith in granting the request.

But how is it that the Jews, with all their centuries old religious training and knowledge did not possess such a faith in all Israel according to Jesus' acknowledgment as this Roman centurion had? That means that the Jews as a whole and in general were more religiously minded than spiritually minded, and that was

the very reason why they could not recognize their Saviour, their Messiah, living and working before their eyes. It needs less religion and more honesty, less self-assertion and more humility, less words and more deeds, less profession and more consecration, less appearance and more reality of sincerity, of earnestness, of a longing desire to know God that will enable one to see God's Christ in Jesus. And above all it needs the Spirit of God working in man that will enable man to see the supreme authority invested in Jesus our Lord.

In Matthew 14:22-32 we read: "And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased."

Can this story be real? Did Jesus actually walk on the waves of the sea? Are such things within possibility?

For an incredulous mind nothing is within possibility except the things he can see for himself and with his own eyes. And to some others even that is too much. They will believe nothing even when they see it with their own eyes, unless they can do the same thing for themselves. Once a person makes his mind up not to believe in anything because he cannot understand how it is done, it is difficult to convince him. The rulers of the Jews saw the miracles Jesus did before their eyes. Miracles that no man had ever performed before. But they attributed them to the power of Beelzabub, the prince of the devils. Because their eyes were blinded and their minds were made not to believe in Jesus. Because I cannot open the eyes of the blind and walk on the sea myself, that is no reason for anyone to say that it is an impossibility. What may be beyond possibility for me, may be a very easy thing to do for some one else. Because you cannot fly in the air, that does not mean that others cannot do it either.

This world is governed by laws and rules. All motions and actions on the earth below and in the air above, all geological formations and mineral matters under the earth or in the depths of the sea, and the planets and constellations beyond the blue sky are subject to laws, and the man that understands those laws and the rules of their operation, can utilize and govern the things in the earth and things above the earth, instead of being governed by them. For God, the Creator of the universe and of man has not withdrawn from man the privilege He had once bestowed upon him to subdue the earth. The laws of the operation of radio were on the earth since its foundation but no one could understand or believe in it, or even imagine about it until our days. But today it is not difficult for us to believe in it. In the same manner there are laws and rules concerning

everything in God's creation, from the tiniest insect or flower to the gigantic heavenly bodies, or the loveliest heavenly creatures. When one can understand the laws of God, he can walk not only on the waves of the sea, but also on the waves of the air, and the wind. Scientifically minded men even now are riding on them through their inventions, but the spiritually minded men will walk on them without the aid of material inventions. For when he knows of laws and of their operation, he shall have the authority. Jesus knew these laws inherently, and He had the authority over them. Because He had the authority over the waves and the wind, therefore He could tell Peter "Come", when the latter asked, "Lord, if it be thou, bid me come unto thee on the water." And Peter started to walk and did walk some on the waves before he started to sink because of his fear. The authority of Jesus was good even for Peter. But Peter did not know how to realize that the doubt and fear were the elements that will nullify any authority man is entrusted with. And today as of old when doubt enters into the hearts of men and the fear establishes it there, men become the serfs of their material environments instead of masters.

But we the Christians know more than that about Jesus' authority. For He has walked and helped us to walk together on the troubled waves of the ocean of our own lives, has stilled the tempests and calmed the waves with His eternal message "peace be unto you", "be not afraid, it is I." Blessed be His holy name forever.

In the nineteenth chapter of the Acts there is an account of an unusual incident. "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified." Acts 19:13-17.

The story is clear and self expressive. A Jewish priest had seven sons. These men were engaged in the endeavor of casting out evil spirits of those possessed by them. That is, a certain type of insanity in which evil spirits having taken possession of the mind of persons acting through them. In plain English, it is a type of insanity that is not caused by disease, or sickness, or by any other reason of mental derangements, but rather as the result of sinful life the emissaries of Satan in the form of evil spirits taking possession of those unfortunate creatures and acting through them. Many intelligent persons may be quite reluctant to believe in the reality of such a thing. But this disinclination to believe will not obviate the actuality of the facts. Considerable number of sins, especially those in the spheres of morality if indulged, are instigated most directly by Satan, although in general Satan is the author of all sins.

It is evident from the story that those sons of Jewish priest knew about Jesus and His works and about Paul. It is also plain that they were not among the followers of Jesus. However, having come in contact and known the power of the name of Jesus they wanted to exercise that power in their own way. What was the result? Their own hurt. When they went to cast out the evil

spirit from this insane man "in the name of Jesus whom Paul preaches," the insane man jumped on them saying, "Jesus I know, Paul I know, but who are you?" And over powered them and hurt them. The same type of evil spirit that in one instance would come out of the man at the command of Jesus or of His disciples "come out of him and enter him no more," and like a whipped dog would obey, is now jumping on his assailants and compelling them to flee. This story, its veracity having been established, for similar incidents are being experienced even today among the followers of Jesus can be analyzed and its distinct features brought out if it was necessary. However, our main object now is, to show that Jesus had the authority not only over the waves and the tempest that are seen but also over the unseen enemies of God, His Father. Otherwise, how did insane men, or evil spirits, know who Jesus was? And this confession on the part of evil spirits in the above story is not the only one mentioned in the Bible. Our logical conclusion therefore is, that Jesus not only had the authority, but also that His authority was unquestionable and absolute.

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases, and he sent them to preach the kingdom of God, and to heal the sick." Luke 9:1-2. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would go. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing by any means hurt you. Notwithstanding in

this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father; for so it seemed good in thy sight. All things are delivered to me of my Father, and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." Luke 10:1, 17-22.

It is not a small thing to receive power and authority from on high. It is a great thing indeed. But it is an incomparably greater thing however, to possess the authority in a degree that would enable one to bestow the same upon others. That Jesus' authority received from the Father, was unquestionable, absolute, unlimited, is very obvious. One cannot give any assistance to any one else in need without possessing the power to be able to do so, regardless the help needed is physical, material or spiritual. When my friend is in need of some financial help, I cannot help him, no matter how willing or desirous I may be, if I am in no position to do so. If my friend is in need of some physical help, I cannot help him as much as I would if I have not the strength myself. This is much more so in spiritual lives. Jesus gave authority and power to His disciples "to tread on serpents and scorpions and over all the power of the enemy" that was actual and real, for His disciples came back to Him with joy saying, "Lord even the devils are subject unto us through they name." Could Jesus had given that authority to others if He did not possess it or had no control over it? No. He had it. He had the control over it. He had the right to dispense with it as He pleased. But still the most beautiful and wonderful

part of His revelation to His disciples concerning the secret of obtaining this power and authority from Him, is shown in His rejoicing and offering thanks to His Father in heaven that, He has hid these things from the wise and prudent and made it known unto the babes. Yes, indeed. The same rule is still in operation even today. The man or the woman that humbles himself or herself before God and His Christ, the one that becomes like a child, like a little innocent babe, that one receives audience from God. Jesus the Son of God comes into their heart, and sups with them, and reveals Himself to them and the Father through Him. Just a glimpse of such an experience will show better than thousands and tens of thousands of words that Jesus had and still has the authority ,that is positive absolute, supreme, everlasting.

IMMORTAL LOVE

Among all the definable and undefinable qualities, attributes, or constituencies of God, as man understands them, there is one which stands out above all others, which in simple human language is called love. It is that quality of God which caused Him to bring into existence all things in creation and the man as the crown of it. It is the creative love of God that gave us life and that sustains life. If that one single element had to be withdrawn from the heart of God, the universe would collapse. When that one single element would be lacking from the hearts of man, men become less than brutes. For intelligence becomes lame in all its functions, exuberance of soul recedes into inactivity, life deadens. Then, merciless greed, disdainful pride, and unsatiable selfish motives lift their hideous heads, overpowering and enslaving man until his nature is changed from that of godlikeness into bestial ferocity. And that has been the history of mankind among all nations and peoples most of the time ever since his fall.

Love is the essence of life. It is the salt, the flavor, the seasoning thereof. With it life is blissfully sweet. Without it non-existence would have been preferable.

But alas! That men in general have not understood the meaning of that blessed thing that is named love. They have confused it with human feelings of affections and fondness, of notions and emotions. But they are just as far apart from one another in essence as the heavens from the earth. For one is born of man and is earthly, and the other is born of God and is heavenly. And that which is born of man is subject to death, but that which is born of God has the life everlasting within itself. That is the reason why human love is aflame today but is dead tomorrow, that burns today

with the fire of passions or of emotions, but is extinguished soon with the blistering winds of the very same elements that gave it a start. Then darkness reigns in the souls of men, gloom sweeps over their hearts, hope dies in the absence of nourishing sunshine of love, and man's being submerges in the miry elements of the earth of which he was made. But the love that comes from God is gentle and sweet, it is soft and soothing, it brings healing balm to the wounded hearts, tender comfort to the languished soul, and heavenly inspiration to the drooping mind.

No friend, we are not painting here a poetic picture of gloom, or of some beautiful mental flowers, or rapturing songs unheard of, in order that we may indulge the appreciating and tender senses of the reader. Far from that, we are speaking only of reality which is the truth. We all know that man's life has been most of the time a struggle and a strife in every sphere of existence individually and specifically, as well as nationally and in general. Men have fought with one another and are still fighting in order to conquer and rule each other. And the main reason of this ceaseless, unending and meaningless destructive conflict between peoples and individuals, is that we are minus in our hearts of the thing that is called love. Otherwise this earth is plenty large enough for all and contains all things needed in abundance for man's use.

But some one who has never experienced this life of love in God, may ask, "What is the true love you are speaking of?" We humbly answer that we cannot give you a definition of it like the definition of other things for it is beyond the power and grasp of human mind to define infinity, and love, which is of God, is infinity within itself. It is just as difficult to define the love of God in its allness as to try to define God in His whole-

ness. Man's mind cannot grasp or contain infinity. But we can tell you what love is that comes from God by its effect, for it is more readily understood, recognized and known, than it is defined when its affluence fills man's heart.

When man receives even a drop of this priceless, precious gift of God that is called love, or divine love, into his heart, the life of that person with all its motives, aims and endeavors, goes under a fundamental change, sometimes gradually and sometimes in the twinkling of an eye. The old man dies with all his carnal deeds and the new man is born. Passion and pride disappears, and in their stead affection and meekness appears. Greed and selfishness vanishes and generosity and benevolence takes their place. Anger and bitterness that once controlled the actions, gives place to kindness and sweetness of temperament. Hatred that once had the sway over all the emotions dissolves into nothingness and devotion occupies its throne. Then life becomes sweet in a sense you never knew before. The world becomes a changed world for you. Because, the vail of materiality through which you could not see clearly before is taken off of your eyes and you see the things in a new light. You see beauty and grandeur in everything. You love everything and everybody and everything and everybody loves you, because that is the law of life and love, that love begets love. All of a sudden you will find out that you have no more enemies or antagonists, for you have appropriated a new principle in your life, the principle that no man can offend you unless you offend yourself. No man can insult you unless you insult yourself. No man can hate you unless you hate yourself. No man can hurt you unless you hurt yourself, and no man can despise you unless you despise yourself in the deeper meaning of the word. You will

find out that if you had not been loved and respected by others before, it was because you yourself did not love or respect others. You will find out that if others' courteous treatment of you was only a camouflage formerly, that was because your own treatment of them was not genuine either. You will find out that the center and circumference and the quality of the attitudes of all the other people toward you in any sphere of human relationship, moral, social, financial, or business, lies within you. And when man's heart, mind, life, is permeated with that love that comes from God, the life of that person becomes a veritable paradise on earth for himself and for others and peace and joy and bliss of heaven radiates within and without and God is glorified thereby and man basks in the glory of his Maker.

And now again we want to know, how much of this heavenly love did Jesus possess?

"Come unto me all ye that labour and are heavy laden, and I will give you rest." Matthew 28:11. It is Jesus that is speaking. It is Jesus that is calling the weary and the heavy laden for rest. And that call, that invitation for rest, has been echoing ever since in the hearts of men. No one on earth ever knew, nor ever will, the cumulative weight of the burdens Adamic race has been and is carrying, but Jesus. In that one brief sentence we see the depth and the quality of the compassion of his aching heart for the children of men. And when we couple this call of the weary for rest with another of His sayings to the woman that was a sinner, "neither do I condemn thee, go and sin no more", it completes and fulfills the law of love which heaven alone can bestow, upon which human tongue or mind has nothing to add.

As compassionate, as potent and glorious these words of Jesus are, however, it is His life lived on this earth

among men that gives weight, resplendence and authority to His words. That matchless unselfishness in His life, yoked with the spirit of unutterable sacrifice for the sinners and the lowly, that puts Him above and beyond all men, who might try to copy or to emulate Him in the practical expression of a life of living love.

Where was the main spring and the source of the healing power of Jesus when He gave sight to the blind in response to His pleading "Jesus, thou Son of David, have mercy on me"? Where was the source of the healing power of Jesus when the ten lepers cried out to Him, "Jesus, Master, have mercy on us."? Where was the power of the fountain of life in Jesus that enabled Him to say before the tomb of Lazarus, and making His word good "I am the resurrection and the life, he that believeth on me, though he were dead yet shall he live"? Where was the fountain of the power of His victory that enabled Him to say to His disciples "be of good cheer, I have overcome the world"?

It was in His love. It was in the depth and purity of His love. It was in the selflessness and godlikeness of His love. The love that is real and holy, that is kind and long suffering, that is merciful and forgiving, that is innocent yet wise, that is dying yet immortal. It is the same love that gives life that heals too. If we the Christian followers of Jesus have not been able to emulate Him in the healing work through the power of His name and according to His word, that is mainly because we have been lacking in the degree of His love, both in quality and quantity. And this is the truth, regardless of whether we believe it or not, like it or not. When we learn how to love as Jesus did, "and this is my commandment that ye love one another as I have loved you", then it is just as sure as the day follows the night, that Christians will testify of their Master with the signs following.

What is the example and the degree of His love? We will let Jesus answer that question for Himself.

“And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, “Father, forgive them for they know not what they do.” Matthew 23:33, 34.

When we hear too often on any subject, no matter how important, how precious, or how sacred it might be, it has a tendency of becoming common to our hearing. We the Christians have heard much about Jesus and His cross, and it is very likely for us for that reason to underestimate the momentousness of that awful tragedy, to fail to see and to understand the keenness of His suffering, for “he was a man of like passions as we are” and therefore to miss the light of life and of love emitting from His cross. This state of mind is more likely to be among the nominal Christians than among those who have been redeemed by the blood of the Lamb. Nevertheless, few will be the number of those that could and would stand this temptation even among the redeemed.

There we see on the cross the degree of the quality and the quantity of Jesus’ love for the sinners. Crucified between two criminals, as though He Himself was the chief criminal, hanging by the nails in His hands, (Dear reader, please do not pass by just reading over the words, but think about it, for it is too easy to read by the eyes than by the mind and the heart. Have you ever experienced the physical pain alone caused just by a little needle going through your hand only a quarter of an inch, which is much less than to be hanging from two nails in two hands?), wounded, suffering, forsaken, insulted by those whom He would bless, yet asking God to forgive His enemies. What a depth of love! There

is the secret of the power of Jesus and of His authority. It is this kind of a love that heals. It is this kind of a love that saves. It is this kind of a love that triumphs, and it is this kind of a love that glorifies God on earth as it is in heaven. And it is the power of this love that echoed in the minds of His listeners saying, "is not this the son of Joseph, the carpenter?". When man's heart is imbued with this love of God through Christ Jesus our Lord, then man becomes godlike, having authority over all things. The possession of this love is the key and the gate to immortality.

Now by the above subject closed, we have completed our work in presenting the credentials of Jesus from His life, in the study of the main and outstanding seven subjects which are the prerogatives, qualities, or constituencies of God, namely, inherent sinlessness or holiness, absolute justice or righteousness, everlasting life, infinite wisdom, unlimited power, unquestionable and absolute authority, and immortal love, which pre-eminently entitles him to the sonship of God, making supreme perfection in Him abiding. We proved, in our opinion, to any honest heart who is seeking the truth concerning Jesus, beyond refutation whatsoever, beyond the shadow of doubt, that Jesus was the Christ, who was and is the Son of God. Beyond this point we have nothing more to say on this phase of the subject, but leave the reader in the care of the blessed Holy Spirit of God, who alone is able to satisfy the hungry heart.

In the following chapter we will speak a few words on the subject, Jesus as the Son of Man.

JESUS — THE SON OF MAN

In the preceding pages we have spoken a few words on this topic when we were discoursing on the subject of Incarnation. We shall, however, now endeavor to view it from different angles, yet in full and perfect harmony of what has already been said.

In many places in the Bible it has spoken of Jesus as the "Son of man". Most of these references have been made by Jesus Himself. In Matthew 8:20 we read, "And Jesus said unto him, the foxes have their holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." In Matthew 12:8, "For the Son of man is Lord even of the Sabbath day." In Matthew 13:37, "He answered and said unto them, he that soweth the good seed is the Son of man." While in Mark 8:38 He speaks in a different and stronger tone which clearly implies of His authority on this earth and also in heaven as the Son of man. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father."

How can this thing be? What is the meaning of this dual personality? How can He be the Son of God and the Son of man at the same time? There it is where the mystery of godliness lies, which is hid from the wise and prudent and made known to the babes.

When Jesus was born of Mary He took the full form and embodiment of a man, for He had the power to do so, yet without abdicating from His heavenly rights, but rather He was taking the form of a servant while being a king, that He might be in a position to help the fallen man. You cannot help any one effectively even on this earth, to lift him from his fallen condition with-

out coming down where the man is, even if he be in the gutter, that you might extend to him your helping hand that does the lifting. The best teacher of the children is the one who becomes like a child, or plays as a child with the rest of them. The best physician or the surgeon, is the one who has been a patient himself at one time, for he understands better not only the symptoms of the ailment, but also the condition of the heart and the mind of his patient. The best evangelist is the one who goes to the level of the drunkard and the sinner in their hovels or the dens that he might give them his helping hand that does the lifting. However, neither the teacher by his becoming childlike becomes a child, nor the physician or surgeon becomes sick, nor the evangelist by going into the hovels and dens of the drunkards and sinners will turn into a drunkard or a sinner himself. They retain their former status. They remain what they were, but their services will be enhanced. In the same manner, blessed Jesus, the Son of God being born of a woman took the form of a man that He could help you and me. Yet He kept His Sonship with God. And again, because He was born of a woman and did become a man, therefore, He will also keep being the Son of man, which fulfills the law of salvation. For in John 1:51 we read—"And He said unto him, verily, verily, I say unto you, here after ye shall see, heaven open, and the angels of God ascending and descending upon the Son of man." Luke 12:8, "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."

It would have been impossible for Jesus to become the Saviour of man without becoming the Son of man at the same time. For Jesus had to descend to the same level where the sinner was. He had to become like a sinner, although Himself sinless. He had to appropriate the

form and the life of the sinful race in order to make contact with the one whom He would help. Christ's incarnation in human Jesus, as the Son of man, is one of the simplest and at the same time the deepest mysteries in God's plan concerning the Salvation of Man. This is the thing that is hid from the wise and prudent, from the sages and philosophers of the ages, and made known unto babes, unto the poor in heart, receptive of mind. When man approaches the throne of God in the humility of mind and the purity of heart, the things that were inscrutable before become simple and plain to understand. That is the way of the everlasting blessed God. Proud and haughty are barred from the gates where His presence dwells. But the meek and lowly in heart in His sight are invited to enter.

Why will Jesus keep His title as the Son of man in heaven also? Because it was through His incarnation, through His actually becoming the Son of man, that God's plan of redemption of the fallen race of Adam was accomplished. And since this redemption is for the life everlasting, through the great sacrifice of Jesus, its seal also, that is, His Sonship with man, has of necessity to be everlasting. Jesus said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed." Luke 9:22, 23.

"The Son of man must suffer many things, and be rejected of the elders, and chief priests and scribes and be slain, and be raised the third day. And he said to them all, if any man will come after me, let him deny himself, and take up his cross, and follow me."

Here the Son of man is prophesying unerringly through His Christhood, knowing all things, as to what kind of a reception He would receive at the hands of

the elders and chief priests of the Jews. In the meantime, He as a man, is instructing the people in the way of following Him that leads into the life everlasting. The Son of God is dwelling in the Son of man, and the Son of man is dwelling in the Son of God. Through whom Divinity reaches humanity, and the race of man finds access to the heavenly gates of his former home.

THE PLAN OF SALVATION

What is this plan of Salvation or Redemption?

To an ordinary person spiritually unlightened, particularly to a non-Christian or a nominal Christian, the plan of salvation will appear to be nothing more than a vague, indistinct, hazy phraseology devoid of reality or validity. For a person not realizing the situation he is in, naturally the plan of salvation or redemption is an abstract theory. For his mind having been trained around and pivoted to materiality, does not and cannot see the danger of his situation, or the necessity of being saved from that situation. This is more strikingly so with the persons who live a clean life from the human point of view in obedience to all the legal and moral laws and are considered good people. Consequently they cannot realize or understand as to from what they should be saved. They say they have not harmed anyone and do not intend to. They treat everybody according to the golden rule and their conscience is clear. Moreover, they are always willing and ready to give a helping hand to a struggling person within their reach and power to help. What more could be asked of anybody? And why should they be in any danger? They go a step further and say, "What kind of a God is there, to punish a man for the offense he has not committed?" "Would it be in accordance with God's justice, as you say God is just, to sentence a man to everlasting punishment for the sins of his forefathers and not his own?" These interrogations and the state of mind naturally arise from the lack of adequate understanding of the plan of Salvation of God for man, as well as the inability of man to understand the situation he has fallen into.

We have already discussed in one of the former chapters the fall of man. Now the discussion will center around the salvation of the fallen man.

When the blessed Lord after creating all things in His marvelous creation, capped His glorious works with the creation of man, in His image and likeness, to crown it all He gave man eternal life. He could not give him anything less. For He Himself being the source and the fountain of life gave man the same. Is not the same principle working in human experience today in the same manner? Like produces like, and the man offers or gives to his offsprings the same qualities as he himself possesses. A man or a woman perfect in physical body, of sound mind, and upright in moral qualifications naturally transmit the same characteristics to his children. Some of these characteristics, especially physical and mental are inherited by the children in a way that they could not be deprived of those things even if it were desired by the parents to hold those things back for any reason of their own. Whatever the right the law of inheritance has given to the children, whether they be good or bad, they are bound to have them, and nothing can alter that law, humanly speaking. But the qualities of the children that have something to do with moral principles, have to be guarded, cultivated and trained by the parents. Just like a good fruit tree planted in an orchard, although true to type, yet they must be protected, cultivated and trained that they might bear good fruit in due season. In the same manner—which is acceptable to human logic or reason—God gave man eternal life when He brought him into existence in His creative love. Everlasting life together with all the other constituencies, was and is the essence of eternal God. So He gave man the same blessedness. But man had to be guarded and watched and trained in

the same manner, so to speak, as you guard and watch your children. So he was placed in paradise of Eden. However, just as your children have their own free will, of which you cannot deprive them, although you can put restrictions upon them, and because as the result of the exercise of their own free will in disobedience to your orders, sometimes they get into mischief to their hurt, and that disobedience sometimes may result even in death. It was not because you were lacking in guarding the child that he had to pay the penalty, but because of his stubbornness in disobeying your orders. Likewise, as we have proved in former discussions, Adam had his free will to exercise while in the garden of Eden, although he was guarded and protected through restrictions. But he committed the sin of disobedience and fell and the Adamic race fell with him. By this fall, no matter the cause or the way it came, he died to eternal life. Of his own free will failed to obey God's command, which resulted of his being deprived from the prerogative of eternal life and was put under the sentence of death. "For the wages of sin is death", and has been so ever since. But "The gift of God is eternal life" to them that obey.

This fall of man, this unspeakable catastrophe, as horrible as it was, as sad as it was, and as deplorable as it was, which human mind will never be able to grasp in its fullness, was the beginning of a conflict between God and Satan.

Should the temptation, however, dear reader, assail you again on this very point, in disguise, as mental aggressive suggestions in your conscienceness, to the effect that there is or can be no Satan in reality, that there is no evil in the essence of things but only in the beliefs of man, that all the sins and crimes in the world are the result not of the existence of Satan but of only

perverted minds and motives, and that by gradual improvements and perfection of our minds and characters men will reach a point of perfection in the course of time, be assured that this very suggestion or temptation is the most subtle lying instrument of Satan himself in beguiling you. It is just like the temptation to Adam, and Eve, in the garden. Not to believe in God's word, but in Satan's lie. And this lying tongue of Satan in the form of mental aggressive suggestions is the continuation and the evidence of that very conflict that started between Satan and God in paradise, Satan being on the aggressive, and still is.

This conflict between God and Satan is not an imaginary thing. It may appear to be so at first to an ordinary person living entirely in a material environment, having no consciousness at all of mental or spiritual life. But even at that on the material side of life a casual observer with a little exertion of reason cannot fail to see that this ceaseless strife between individuals and peoples is the result of mental strife between the good and the evil between the forces of righteousness of God and of unrighteousness which represents the powers of darkness, or Satan.

In the fall of Adam the main object of Satan was to frustrate God in His eternal plan concerning man. God has created man in love, for His own good pleasure, for His own glory. And had given him eternal life that He might be glorified by him eternally. In what way? In loving Him and to be loved by Him. That is the supreme purpose, the supreme means, and the supreme end of life of God, of life in God, and of life for God. Love. Eternal love. Immortal love. All inclusive love. Beyond description, beyond definition, without beginning and without ending, ever-flowing, ever-joyful, ever-blissful, ever-holy love. That is the reason why infinite God of

this infinite universe created man. To love him and to be loved by Him. Oh, if man only could understand what real love is, even in the size of a grain of mustard seed! Oh, the love emanating from God, embedded in God, and returning to God, that pervades and permeates man's heart, body, soul and life, that makes all things beautiful and lovely within and without, that kills the selfish greed and haughty ambition, enlivens the hope of sweet contrition, that silences the self and rebukes the impure, that reforms the sinner and cleanses the hateful, the love that glorifies God and is glorified in Him! Oh, if man could only understand a little of what real love is!

It was the plan of the expression and manifestation of this love of God that Satan wanted to frustrate by causing the fall of man. By his fall man lost both this love of God and the eternal life in God. And the plan of salvation is the plan of God for restoration of man to his original status before the fall, the status of innocence, of holiness, of love and of immortality.

God's purpose cannot be defeated, although delayed by satanic influences. But the restoration of man to his original status was not a simple or small matter, and man himself could not help God in accomplishing it. When man signed his own death sentence by his own hand, he lost every right that a free man is entitled to. Much more than Esau's selling his birthright to Jacob for a meal of porridge of lentils. Esau at least got something to eat even though it did not last very long. But Adam gave all and he received nothing at all. He gambled, and he lost. By his losing and fall, through mind-ing Satan, man not only was deprived from all the privileges and was sentenced to death, but also became the slave of Satan while he lived.

A slave cannot free himself from slavery. He has no way of purchasing his freedom. He is owned by his

master, mind, body and all as long as he lives. And unless someone from outside, other than himself, pays the price for his freedom, or unless his master in compassion frees him without price, he is doomed the rest of his life. Man, the Adamic race, after becoming the property or the slave of Satan, was doomed forever, for Satan will never free either the race of man or the individual man, of his own will, for he knows that from the very moment he frees anyone that person will begin glorifying God immediately, and that is what Satan does not want to be done. Thus, man was doomed forever, unless he received aid from an outside source, that is, from God.

When a man purchases a slave from his master, regardless his purpose whether he wants to have him for his own property or to set him entirely free on his own accord, there is always a price to be paid. Without the payment of the price there can be no freedom. Is it not even so in all human experiences? Can we get anything worthwhile in life in any line without paying for it in one way or another? No. We pay for our food, we pay for our clothing, we pay for our shelter. We pay for our education. We pay for our refinements, we pay for our privileges. We pay in labor, we pay in time, we pay in money. And sometimes we also pay in life. Thus, we pay the price. And the amount of the price to be paid for the freedom of a slave depends mainly on three things. One, about the qualifications of the slave. Another, about whether the owner wants to sell him or not. And still another, about how badly the one wanting to purchase the slave wants to have him. And in the slavery of man in the hands of Satan all those three points were combined to make it most difficult his purchase. For, as to the qualities of man, he possessed the highest, for he was the image and likeness of God

and the offspring of His love, dear to His heart. As to the willingness of Satan to free man, he would never consent to that of his own will. He had to be forced to relinquish his hold on his slave by the tremendousness of the price to be paid. As to God's desire to free man from his fallen estate and to restore him to his former home and position, was most sanguine. So the price of the freedom of man of necessity had to be very high. It was a price which highest love alone could afford and would be willing to pay. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on him should not perish but have everlasting life." John 3:16.

Thus, it was the only begotten Son of God, the highest and best of God, the Christ of God, that had to be the ransom to be sacrificed on the altar of redemption, to pay the penalty for man's sin. What a price! What a price! But it was the price of love. Love always pays the highest price for its prize, and pays it gladly, lovingly.

Is it not so even in human experience? Would you not be willing to pay the highest and the best you have in order to obtain the prize of your love? Have you not already done that in your life? A man, or a woman, who has ever truly loved even on this earth, has not hesitated and will not hesitate to give all they have in every phase of the word, that they may possess the one they love. Only those who have never tasted from the goblet of love will hesitate to acknowledge the fact. Thus, the blessed Lord was willing that His blessed and only begotten Son should be sent to this earth as the Lamb of God to the slaughter house that man might be purchased back from the slavery in Satan's chains and be restored to his heavenly home.

Yes, we fully do realize the fact that for a person who has no realization of his fallen and sinful condition, whose vision of life does not extend beyond this physical body and earthly atmosphere, whose eyes are bound by the grave clothes of materiality, that they cannot see more than the fleshpots of Egypt in life, whose hopes and expectations end under the heap of a little dirt, the story of the love of God for man may sound just like a fairy tale. But to them who have passed from the life of darkness into the life of light, from the ignorance of materiality into the knowledge of reality, from sin to holiness, and from the obscurity of a living death into the glory of the redeemed, the story of the love of God to man, is more than the very existence of which they are conscious. It can be so to anyone in whose heart there is even a mere spark of divinity, a trickling of faith, a drip of sincere desire to know God, a drop of trust, and a humble invitation to the Lord to come and to make His presence known in their lives. Then, the vail of materiality before their eyes will be drawn aside, the maze of thoughts will disappear, objects and subjects of spiritual realities will take form and identification in consciousness, and man's soul will commune with his Maker, and He, who is eternally Holy, will reveal into the heart of man the things man hoped for but never dreamed to be possible in reality.

We as human beings in our present state of consciousness will never know what must have transpired between the Father in heaven and His Son before the Incarnation of the Holy One of God, before He appeared as the Son of man on this earthly stage, as the child born in Bethlehem, as Jesus of Nazareth. But we do know one thing definitely, positively, absolutely, that He, Jesus, who was the Christ, was with God before He

came to this earth. And that He was co-existent and co-eternal with the Father. For we read—"In the beginning was the Word and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made. In him was life and the life was the light of man. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:1-4, 14.

Saint John, who wrote these words was not a stranger to Jesus. He was not an historian either. He was one of the three immediate disciples of Jesus who were the closest to him among all the other disciples. John was the disciple that was leaning on Jesus' bosom at the last supper. So he knew Jesus very well. He was almost continually with his Master. Consequently, when he wrote the above words he knew what he was writing about. He was one of those who heard the words of Jesus "If ye believe not my words, believe me for the very works sake." His sayings likewise fully harmonized with the sayings of Jesus. "Jesus said unto them, verily, verily, I say unto you, Before Abraham was, I am." John 8:58. Again, "I and my Father are one." John 10:30.

This oneness of the Father and the Son was never severed by the incarnation of the Son. Jesus always claimed His oneness with the Father while on earth and verified it with His deeds.

THE COURSE OF JESUS' LIFE ON THE EARTH

We have already dwelled on the circumstances of the birth of Jesus and on His works in the chapter where we proved Him to be the Son of God in every way that should satisfy human reason. Now we shall see the main outlines of His works characterizing the course of His mission. The main object of Jesus' mission, as we have already stated, was to save the human race from sin and from the slavery to Satan through sin, and to restore man to his original state of sinlessness and immortality.

Of course there are men in all walks of life, and a very great number of them too, whose perverted reason and conscience concerning the right and the wrong, being dead, they deny the existence or the reality of sin. These people who do not believe in the existence of sin, naturally do not believe in the existence of future punishment either. But their denials do not annihilate sin in their lives. Neither the effect of sin committed can be obliterated out of their experiences, nor the penalty due to sin can be annulled. However, with such persons and peoples we have no argument at all. We shall only state the facts of the truth, and the truth of the facts, and let everyone who comes in contact with the truth and the facts concerning the reality of sin, form their own conclusions.

So, coming back to the point, we find that the course of the life of Jesus in His mission on earth emphasized the following facts beyond any dispute and also in harmony with the preachings of the word of God by the men of God before His earthly days. That, all men are sinners in need of salvation. That punishment or hell is awaiting the sinners unless saved. That men cannot save themselves by their good works. That He

came to call sinners to repentance. And that, salvation is possible only through Him.

All men ARE SINNERS IN NEED OF SALVATION.

In the chapter on the Fall of Man, we have proved beyond any argument that human race is infected by the disease of sin and that there is no earthly remedy for it. In these pages there shall be additional proofs to that effect, and not only of the sinful condition of the race as a whole, but also of the individual man and every man.

In Psalms 14:2, 3, we read, "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one."

In the Ecclesiastes 7:20 we read, "For there is not a just man upon earth, that doeth good, and sinneth not." And in Isaiah 53:6 "All we like sheep have gone astray, we have turned every one to his own way; and the Lord had laid on him the iniquity of us all."

These are the versions of the men of God in His word concerning the sinful condition of each and every man. And who is the man or the woman among the living who can say they have never sinned in their lives? We may not all have sinned in the same manner and in the same degree, but there is none who has not sinned. Even the one considered most innocent has sinned regardless of the type or the size of sin. Neither the temporary obliteration of sin committed from the pages of the memory of the individual can make the sin not committed. Nor the good works of man later on can efface the marks of sin on their own merit. We can attire ourselves with as many and as beautiful clothes, but those apparels will only conceal, and not

destroy or cure the disease of the body. Man has the disease of sin in his heart and the effect of it in his life, and nothing can cure it but the saving power of the word and the blood of the Lamb of God. That is the reason the prophet Isaiah, a man of God, has written seven long centuries before the birth of Christ Jesus saying "And the Lord had laid on him the iniquities of us all."

Paul writes in Romans 3:23 "For all have sinned, and come short of the glory of God." And in Galatians 3:22, "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." While in first John 1:8, 9 we read "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."

There is no use for man to try to deny or to hide his sinful condition, either before God or before man. It cannot be done. But there is a radical remedy for it and Saint John the beloved disciple of Jesus tells us of the remedy. "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."

The man that confesses his sins before God and asks for forgiveness, becomes aware and realizes two things in his life that he could not have been fully conscious of before his forgiveness. That is, the deplorable condition he was in before his salvation, and the glorious condition after the salvation. Psalm 40:3 tells us about it:

"I waited patiently for the lord: and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And he hath

put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

A man that is unsaved—a sinner—does not and cannot realize fully the fact that he is in a "horrible pit, in miry clay." He does not recognize the deplorable condition he is in, like a drunken or doped person who may actually be lying in the filth and mire of a gutter, yet thinking he is all right. Much less can such a man realize the blessed experience of salvation and the joy and peace that fills his heart and the praise to God in his soul, because of that salvation.

Again that great prophet Isaiah speaking, "But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind have taken us away." Isaiah 64:6.

He is talking of the natural man, the man who thinks he is all right, because of his own so-called righteousness, yet not realizing that his sense of righteousness on his own merit is like a filthy rag in the sight of God.

But what does Jeremiah say about these things? "The heart is deceitful above all things and desperately wicked; who can know it?" Jeremiah 17:9. That is the heart of the man that is unsaved. The natural man.

We have seen the condition of the natural man, as a sinner, that is, before the experience of salvation, which takes in all men, depicted in the word of God. We may also take in the view entirely from human point of view of reason, in our generation, and find out if human reason also will not endorse the word of God, although God's word does not need human reason for its substantiation. It is the human reasoning that needs to be substantiated by the word of God. Yet we are not

unconscious of the fact that there may be a number of individuals reading these pages, whose faith in the word of God may not be as much as others and the materially mindedness of the age might hinder them in seeing the way as others do. And there still may be others to whom the Bible, or the word of God therein may be entirely foreign, hence it is right that we should point to them the way through which they cannot fail to see.

Questions:

Why should a human being in the natural be considered inclined to sin or be sinful? Is it not more natural that man is born sinless as an innocent child, being positively free from the consciousness of sin? Why then a sinful stationary condition be attributed to the nature of an innocent child and then to a grown-up person? If a child cannot inherit the knowledge of his or her parents, on what ground of logic then can they inherit the inclination to sin?

Quite plausible questions. But let us study the development of a child from its infancy.

When a babe is born we acknowledge its positive innocence and sinlessness, for he has no consciousness of his own as yet. So long as he is lacking the consciousness of his own individuality and will, he cannot be even inclined to sin. This is true. But what happens when the babe becomes about two years old or even less? He gradually and in a small degree becomes conscious of his or her own identity and starts to develop his own will. And even at this very tender age we notice that almost without exception every tot develops the spirit of disobedience. This is such an evident fact among all the small children that no parent, and every one else, can fail to notice, if not for any other reason, at least for its cuteness. For everything you tell them

to do they will answer with a sweet, cute, "No!" when even their speech is not developed to enable them to say anything else more than a little no. When they are grown a little more and can speak the language a little more, they will answer you with the words, "No I don't want to." And as they grow older and their self consciousness of individuality and of will develops, the spirit of disobedience in them also develops in the same proportion. And if it was not for the restraining influence of their parents this spirit of disobedience would soon be beyond control. And this is a universal fact with all the small children in every part of the world. Then the question naturally arises, Where is the origin of this disobedience? A babe surely at that age cannot be taught or influenced by some one else in order to act like that. There is only one reasonable and logical, as well as scientific answer to that. It is the manifestation of the disease of sin of disobedience of our first parents that begins to show itself in the little ones. Disobedience was the first sin of Adam and Eve, naturally will be the first to appear in human experience, and so it does.

Again, when the children grow a little older, they develop the spirit of mischief inclined to break the rules and laws set for them and the habit of lying and blaming others for their wrongs. They do the things that will harm or damage. They will commit offenses and will not hesitate to blame others for it even if they have to lie, in spite of the fact that some of them might have been brought up in the finest families. Of course, we are talking about the children not saved. Their natural inclination will be of breaking the rules set by their parents or teachers and then blame others or lie in order to hide their wrongs. Of course all the children do not show these traits in the same proportion, that is

because of their standard of home training. However, they all do possess and express the nature which is disinclined to obey the orders of their parents or teachers and then to hide their offenses by either blaming others or lying by saying "I didn't do it."

How do the children get this spirit of breaking the rules, disobeying, and then trying to shift their guilt on some one else? There is only one reasonable and logical answer, which is also scientific, and that is, because, they are diseased by the sin of the same offense of their first parents in the garden of Eden, and taught to lie by Satan. If it were not for the teaching and principles of their elders, or the schools, if they were left entirely to their own discretion and free will from childhood on, to do anything they pleased, one can imagine what an incomparably greater wickedness the world would be in.

But what happens to men when they do come to mature age? The propensity of sinning in one way or another takes possession of the most of them. Some commit crimes directly, others indirectly. Some do not care to conceal their wickedness, others do the same thing under cover of darkness or of appearances. It is much easier to the natural man to be loafing in idleness than to be working and accomplishing something worthwhile if it were not for necessity. It is much easier for most men to try to make money by gambling, regardless of whether that be in a regular gambling house, or at the stock exchange, than to earn their living in an honest way. How much easier to a man or a woman to get into the filthy habit of smoking and how hard to quit. It is very easy for anyone to get into the degenerating habit of drinking or taking dope, but is almost impossible to break from it by his own power. It is much easier for persons to go to worthless, make

believe shows, than to the house of prayer. While Christians are trying hard to lead one person to the road of reformation, the curse of drink, the curse of tobacco, the curse of dope peddling, the curse of high sounding hilarity, the curse of dance halls are seducing the young folks by the hundreds. Why is it this inclination to sin has the preponderance over man's nature? There is noly one reasonable and logical answer, which also is scientific, that is, because all men are sinners in the natural, and subject to the powers of darkness, of Satan and are in need of Salvation.

PUNISHMENT OR HELL AWAITING SINNERS

Great is the number of persons in the world in every nation and in every walk of life, and some even among the Christians, who do not believe in the existence of hell or a place of punishment beyond the grave. The opinions of some of these people is based on the conviction that there is no God and therefore there can be no future existence and no hell. And "The fool has said in his heart there is no God." Some others' opinions are established on the so-called higher criticism, namely, God is all in all, and God is love, and therefore there can be no hell in love. Still others will say, we have come into this place of existence without our knowledge and consent, we are here only for a few short years, and if there is a God, and if He is a just God, how can it be possible that He will put us in hell, or permit us to be put even if we were sinners. Even the most wicked parent will not torture his children like that.

Now before we endeavor to pass our own judgment upon this point let us first see what the Bible says about it.

In Daniel 12:2 we read—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and to everlasting contempt.' In Matthew 25:41-46, we read—"Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away to everlasting punishment, but the righteous into life eternal." And again in Revelation 20:10-15, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are: and shall be tormented day and night forever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

These quotations from the Bible are only a small part of what is written therein about the hell and punishment for the sinners. Who are the sinners? The one that has committed murder or a detestable crime, or stealing, or robbing, or cheating, or adultery, or hypocrites or liars, or the greedy, the selfish, and the proud? If so, how about the good, moral people who have never violated any laws of chastity, any rules of honesty, any codes of fair dealing, who have always lived to the best of their ability, a clean upright life?

The answer to the first and other allied questions is found in Revelation 21:8, "But the fearful, and unbelieving and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

But the answer to the second question and every other and all questions of any kind that might possibly rise in the minds of men is given in the last sentence in the above quotation, "and whosoever was not found written in the book of life was cast into the lake of fire."

Every man's life is a book on the earth. Some are open that could be seen and read by others, but most of them are not. And every book of life that is lived on earth has a record also in heaven. Even the most minute acts and thoughts of each and everyone is not neglected from being recorded in heaven. Some may believe in this and some may not, but there are many who do know that it is so. But more than this according to the word of God, there is another book in heaven, the book of Life, containing the names of the redeemed by the blood of the Lamb that are to inherit eternal life. It is this book that will decide whether a man is a sinner or not, and not the man's deeds alone.

The blessed God never has and never will condemn any man to hell, or to any kind of punishment. It is the man himself that does that. God surely has prepared a hell for the devil and his angels, those that serve Satan, but man does not have to go there, unless it be by his own choice. It is true that man is only a short time on this earth, and even if he has been living a sinful life, an everlasting condemnation because of it would not be just from human point of view. However, if man's life on this earth, as it is, had been eternal

would his sinfulness have been any less? If a man is more inclined to live a sinful life well knowing that soon death would overtake him, would he not have lived a much more sinful life if his life was eternal on this earth, and he knew it?

No, God certainly does not want anyone to go to hell, or any suffering befall him. If it was not so, He would not have sent His Son to this earth for man's salvation. If there were positively no other proofs to that effect this one proof is more than sufficient. To prevent man from going to hell is the very reason that the Holy One of God came to this earth. But it is entirely up to man to take his choice.

Some may say, there is no need for hell after this life for we are having enough of hell fire on this earth already. It is true, but it is all man's making. As long as man serves his idols of greed and selfishness, of impurity, of pride and of self-aggrandizement, he shall keep on having more of that hellish existence. Men are trusting to their intellectual power to be good and to do good. They are endeavoring to make this earth a paradise by the power of their so-called brain trusts, instead of by the power and the grace of God. And we watch their progress of failure in sadness. If man made hellish existence on this earth can be as bad as it is, in spite of man's desire or will, would it not stand to reason that real hell will be just as bad as it is described in the word of God?

Some may still deny the existence of hell in spite of all proof, without, however, denying the existence of God. Let us suppose for a moment that it is so. One thing, however, is sure that no one can be in the presence of God without his or her name being written in the book of Life. What does that mean? Have you ever been in a situation in life when you might have loved

some one most desperately and would have been willing to do everything in your power and willing to give all you had in order to be in the presence of that person as your own, but were deprived from her or his presence, with the full knowledge never to be admitted again into that heart? Do you remember, or can you realize the cutting anguish of your heart? Was not that a hell fire on earth for you so long as it lasted? Then, if there were no other provisions of hell fire at all for the sinners after this life, but only their being deprived from the presence of God, that alone would be plenty to equal the lake of fire with brimstone.

Friend, is your name written in the book of Life? Jesus, the Son of God is the only one that can write it there for you, if you accept Him whole heartedly and ask Him to do so.

NO SALVATION THROUGH GOOD WORKS ALONE

The purpose of salvation, as it has been stated, is to give to man eternal life. You cannot purchase eternal life. It is not a commodity for sale. The good works of any man cannot buy it. It is a gift of God to them who seek it, through Christ Jesus our Lord. "He that hath the Son hath life, he that hath not the Son hath no life." John. "No man can come unto the Father" the fountain of eternal life, "but by me." Jesus.

If a man who does not think he should be punished eternally because of the short span of life on this earth, how can he expect to inherit eternal life because of his few years of good works on this earth? The main reason that man will be punished as a sinner, is that, as such he is in the camp of God's enemy, Satan. And the main reason of a man, as a saint, in being entitled to eternal life is that, he is in the camp of God.

When the prodigal son left his rich father's home, the course of his life was entirely changed. His portion was with the swine. He was hungry and starving and would have been glad to satisfy his hunger by the husks that swine ate, but even that he could not have. This is the exact condition of a man that is serving Satan. But when he made up his mind to return to his father's house, in contrition and asking forgiveness, the ring of sonship was again put on his finger, he was clothed with the robe of wealth, and the fatted calf was killed for him. And this is the exact experience of every person that comes to the Lord, his heavenly Father.

If a man is inclined to do good works in this life for no other reason but that he may obtain eternal life in exchange, that is earthly commercialism, pure and simple and cannot be acceptable to the Lord. It is not for the sake of good works done that men are rewarded with eternal life, but because by passing into the camp of the Lord through His Son Jesus the Christ they are sanctified through the truth of His words, and that He is praying for them, even He who came from the Father, and making intercession in their behalf that they, the believers, may be one with the Father through Him, the Son of the King of kings, which alone entitles men to eternal life. Jesus is praying to the Father saying "Sanctify them through thy truth: thy word is truth. Neither pray I for these alone, but for them also which shall believe on me through their words; that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast

loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me be with me where I am: that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee, but I have known thee and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." John 17:17, 20-26.

This prayer of Jesus is the foundation stone of truth whereby men can obtain eternal life and not because of their good works. And what a difference between the man who does good works either because of gaining something in trade, or the fear of punishment if he did not, and the man who does it because of love!

In Proverbs 16:2 we read—"All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits." And in I Corinthians 13:3 "And though I bestow all my good to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me nothing."

That is the difference between the good works done for fear or gain, or because of love, for "the Lord weigheth the spirits."

In Matthew 5:20 Jesus says, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of God."

Jesus makes it too plain not to understand how to enter into the kingdom of God, eternal life. And there is only one way in which one's righteousness can exceed those of scribes and Pharisees and that is, when it is done by and for the love of God. For the "love is the fulfilling of the law."

“Not by works of righteousness,” Paul says, “which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” Titus 3:5.

Let not any man try to save himself by his own efforts. It will not work. It is the mercy and love of God alone that can do it.

JESUS CAME TO SAVE SINNERS

If man had not sinned Christ would not have come to this earth in the person of Jesus. So He came to save the sinners and not the righteous, in their own mind. To save them who acknowledge that they are sinners and want to be saved. How simple and how easy! Jesus Himself said “I came not to call the righteous but the sinners to repentance.” And Isaiah 53:5 reads—“but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.”

It is comparatively much easier for a man even for the worst kind of a criminal, who knows in his own heart and acknowledges it within himself that he is a sinner, to come to repentance and be saved, than for the man who thinks he is righteous because of his better life and good works. This is so, not because an outright sinner is preferred in the sight of God, or because a criminal in his innermost nature is a better man, but because of the suffering caused by freely indulgence in sin makes the former more conscious of his deplorable situation and more willing to be freed from his awful condition from which he knows he cannot free himself. Whereas the one who is a sinner in a lesser degree, not experiencing the anguish as much as the former does,

and more than that by relying on his own efforts, he is not so willing or ready to surrender to the Lord. This is more so especially if he imagines he is receiving some kind of enjoyment in the lesser degree of sinful living. However, when a man is an upright and honest person habitually, without falling under the category of scribes and Pharisees, when he surrenders to the Lord and is saved, as a rule, comparatively speaking and not positively, he becomes more faithful, more steadfast, more long suffering, more loving and more fruitful in the life of righteousness in following Jesus' commandments.

However, if a person falls into the class of scribes and Pharisees, which is self-righteousness according to the Master's word he has not come for them. Self-righteousness is a very dangerous ground to walk on.

"The next day John seeth Jesus coming unto him, and he saith, behold the Lamb of God, which taketh away the sin of the world." John 1:29.

Have your sins friend, been taken away? If not, neglect it not. Tomorrow it may be too late.

"In that day there shall be a fountain opened to all the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. 13:1. This fountain has been opened to the inhabitants of the world, and is open now. All have the invitation to come to be cleansed from their sins and uncleanness through the love of God. Today is the day. Now is the time fore us all to come to the fountain of Life in God through Jesus Christ our Lord.

JESUS CHRIST THE ONLY WAY OF SALVATION

That Jesus, the Christ, the Son of the living God, is the only way of salvation from our sins and from the bondage of Satan, is the center and circumference, the heart and the essence of the Christian faith. Jesus of Nazareth was much more than a great man, much more than a great teacher, much more than a great prophet. He was and is the Saviour, the Redeemer of man from all sins and sufferings which is the result of sin. Human mind may be reluctant to accept the truth of this fact, yet the first and the last, this is the only fact to be accepted. No man can save himself from sin radically, nor any one else can help him to be saved on their own merits, unless the grace of God penetrates man's heart through the love of Jesus toward us, man's situation would be eternally hopeless. How often and how hard men have tried to shake the fetters of sin in their lives and have hopelessly failed! That is the work of God through his Christ His own representative, of His own Self, manifest in the flesh through Jesus. That was and is the mission of Jesus that He came to do. To save man from that awful bondage that is called sin. Let atheists think there is no sin because there is no God. Let infidels ridicule the servants of God fighting sin through the name of Jesus. Let skeptics laugh for the "foolishness" of Christians in their endeavors to help the fallen ones. And let those that are governing the nations and peoples, so indifferent and unconcerned to the sufferings of millions, cradle themselves in their own false notion of security. They will find out before long, not only in the world to come, but also in this world, that "God is not mocked, whatsoever a man soweth that shall he also reap." Get away from this fact if you can.

It is very easy for a man to fool himself. Even the wisest men are not too wise, or too secure, not to be fooled. Moreover, it is much easier for a man to fool himself than to be fooled by others. But the law of God cannot be fooled, cannot be evaded, or avoided. And this is the law that "the wages of sin is death" physically, morally, spiritually. And death is not oblivion forever either. But the "gift of God is eternal life," through His Son Jesus. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. And again, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12-13.

The word of God says plainly that the way to eternal life, which is the fruit of salvation, lies in believing on Jesus and in His word. And that this believing on Jesus, the Son of God involves an experience of a NEW BORN LIFE, which is positively independent of human will and has no relation whatsoever to material birth, yet just as distinct, just as positive, just as tangible to man's spiritual senses as the material birth to material senses. And the evidence of this spiritually new born life which bears fruit of its own kind, is too well known, too well established not to be seen, noticed, or acknowledged by natural man. This, born again, experience in the lives of Christian folks is specific, individual and personal experience without which it is just as impossible to start a new life in God, as it is impossible for a natural person to have life on this earthly plain without first being born of a mother. One is the material birth, the other is the spiritual birth. One through a mother, the other of Spirit through Jesus the Christ.

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” John 3:1-12.

The natural man does not understand the mysteries of God, unless the Spirit of God reveals it to him. But as Jesus spoke the truth to Nicodemus, so the Christians of today speak of the things they know and have seen. They know that, born again experience in the life of any faithful Christian is an incontestible actuality. No matter what denomination of Christian faith, a man or a woman might belong to, no matter how long they might have been a member, or a worker, or a pastor,

or a priest of a church, no matter how great a service they might have rendered to the church or to the society through the church, no matter how earnest, and honest, and sincere they might have been in their convictions, unless they have had the born again experience in their lives, they would be lacking one of the initial and the most fundamental demands of Christian Faith, without which it is impossible to belong to the family of God's redeemed, the way God has appointed, and there is no use of fooling ourselves in that respect. And this, born again experience, the first step in and of salvation is possible to be obtained only through Jesus, the Saviour, the Messiah, the Prince of Peace, God's Son. For He was the Lamb of sacrifice for our sins. "For this my blood of the new testament which is shed for many, for the remission of sins." Matthew 26:28 "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." I John 2:2.

Man cannot propitiate for himself. Neither can he have a newborn experience on his own hook, nor anyone else give it to him. It is through the power of the blood of Jesus alone that can be done. For Jesus is the Saviour and through Him alone man can have a newborn life.

What is the outcome of a born again experience in one's life, without which there can be no salvation?

When a babe is born in the natural he starts to breathe the natural atmosphere without which it is not possible for physical life to exist. When a man is born into the spiritual life, through accepting Jesus specifically, definitely, as his or her personal Saviour and through the forgiveness of sins in His grace, he begins to breathe the spiritual atmosphere. The babe in the natural breathes the natural atmosphere mechan-

ically and unconsciously, whereas the babe in the spiritual breathes the spiritual atmosphere consciously and knowingly. For in the Spirit there is no unconsciousness from the very start. Then the spiritual life after the spiritual birth begins to grow and develop, not, however, from imperfection to perfection, but rather from perfection to perfection. Just as the seed, the bud, the bloom of a rosebush, or of a fruit tree, each and every one are perfect within their own stages of development and one perfection follows another, until the beautiful rose or the delicious fruit appears, so in the spiritual growth man rises from perfection to perfection. The old habits of material selfhood drop away one after another like the shells of a seed enclosing the seed are left under ground to rot after the germination begins. And as the plants or the fruit trees in the spring shoot out beautiful leaves, stems, branches, which are essential for the fruit or the flower, so the new born Christian develops beautiful spiritual qualities. And just as the plants or the trees cannot help themselves but bear the flowers or the fruit, that being the nature's demand, in the same manner, the man that is born of the Spirit is bound to bear good fruits. This is the outcome of a new born life in God through Jesus Christ our Lord.

Again, at the very time of this new birth there also occurs another most fundamental and decisive experience in the heart and the life of the individual which stands out through all life. It is the experience and the knowledge of sins forgiven. Without the positive assurance which is felt and known in the heart of the person that his or her sins are forgiven, there can be no new birth. This experience of sins forgiven, is the heart of the new birth. It is the dying out of the old man as well as the birth of the new and they are inseparable. And

when it takes place there will be no guess work about it. It is just as impossible to have a new life born of Spirit without the experience of sins forgiven, as it is impossible for a babe in the natural to be born without first being separated from its former material environment. And the experience of sins forgiven, when it takes place, which is ushered in sometimes through much prayer and supplication and sometimes through brief but earnest and heartfelt calls in the name and on the name of the Lord Jesus, as a rule, is an instantaneous spiritual action, although in some cases the realization that one's sins are forgiven may dawn on the consciousness gradually. However, whether the realization or the knowledge of it is instantaneous or gradual, the evidence is always the same. It is a strange and deep peace never experienced before that takes possession of man's mind, heart and soul, accompanied with a spiritual joy that earth cannot give. The degree of the peace and the joy may differ in different persons, but the quality is the same.

Have you friend, had this born again, experience in your life with all its beautiful flowers and fruits, peace and joy that passes all understanding? If you have not, we exhort you in love, that you endeavor to receive this great blessing, the gateway to heaven, if you want to have eternal life. Accept the Lord Jesus Christ as your personal Saviour and ask Him to forgive your sins and come to dwell in your heart. For "without the shedding of blood there is no remission of sins," and it was Jesus the Christ, the Lamb of God, who shed His blood for you. Without Him there is no salvation.

THE CRUCIFIXION OF JESUS

The histories of all nations have pages that are written in red. But the history of the Jewish nation has pages that are written in black. Like the saying that "the great men also commit great mistakes," this great nation, this chosen people of God at one time, because of their spiritual relationship to the God of Israel, committed the greatest mistake, the greatest injustice, the greatest crime against the most righteous man ever born of a woman in betraying Him, in condemning Him to be crucified. But the scriptures had to be fulfilled, the word of God had to be attested, and the plan of salvation had to be crowned through Jesus, first by the crown of thorns, then by the crown of the cross and then by the crown of resurrection. The crown of thorns, although planted on His head for ridicule, yet symbolizing His kingship. The crown of the cross, although intended for insult and punishment for the offenses He had not committed, yet symbolizing His positive innocence as the unblemished sacrificial lamb. And the crown of resurrection as the reality of His power and victory over the grave, death and Satan.

The prophet Isaiah had depicted in the 53rd chapter of his book so minutely all the events concerning Jesus, and not one of them failed to materialize. How did he know it so precisely fully seven centuries before Jesus was born? We will leave that simple question to be answered by those reading this book in whose minds there may still be lingering a question mark of doubt concerning the realities we are dealing with.

Jesus Himself knew more than anybody else concerning the events that would befall Him. And He told His disciples about them long before they happened. Moreover, as it is customary in the Holyland even today,

Jesus knowing that He would soon depart from His disciples wanted to have a last meal with them before that departure, in the course of which He graphically described to them what was just about to take place. The occasion of that meal was provided in the feast of the Jewish Passover, celebrating the anniversary of their last meal before they left Egypt, the land of their bondage.

“Now when the even was come, he sat down with the twelve; And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sin.” Matthew 26:20-23, 26-28.

There it is. The beginning and the end of His mission. To shed His blood for many. For the man who wrote this book, and for the man and the woman who reads it, that their sins may be forgiven, and that they may find eternal life in God through His Son. Bless His Holy name, that the writer of these lines is not the only one that has found forgiveness of sins, peace, joy and eternal life in Jesus.

“And when they had sung an hymn, they went into the mount of Olives, And Jesus said unto them, all ye shall be offended because of me tonight; for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before

you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus said unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently. If I should die with thee, I will not deny thee in any wise, Likewise also said they all." Mark 14:26-31.

Jesus' utterances immediately before His betrayal and trial concerning His own fate and the attitude of His disciples toward Him in those dark hours, which came true word by word, gave such a solid conviction to all of His followers, that their faith in Him and all His words became a living faith. This living faith of solid conviction, and not only a mere belief, in the words of truth and the truth of the words spoken by Jesus is imperative today as it has always been, in order to establish a contact between man and his Maker through His Son Jesus. And the road that leads toward the creation of this living faith in one's heart is found only in a close walk with Jesus, especially in his hour of trials which now we shall do.

JESUS IN THE GARDEN OF GETHSEMANE

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My very soul is exceedingly sorrowful, even unto death, tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. And he

cometh unto the disciples, and findeth them asleep, And saith unto Peter, What, could ye not watch with me one hour? Watch and pray that ye enter not into temptation, the spirit is indeed willing but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. And he left them and went away again, and prayed the third time, saying the same words. And while he yet spake, lo, Judas, one of the twelve, came and with him a great multitude with swords and staves, from the chief priests, and elders of the people. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Now Peter sat without in the palace and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow also was with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse, and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly." Matthew 26:34-44, 47, 57, 69-75.

Man's mind is limited in the concept of joy or sorrow, deep as his experiences may be along those lines. It is the depth of mental vision of the person that regulates the degree of the grasp that extends into the realm of

those two emotions or feelings, which are the most predominant aspects in human existence. No man ever has or ever will be able to fathom the depth of the agony of Jesus' soul in that night in Gethsemane, for no man possesses the mental vision of Jesus, and much less can they understand the depth of His sacrifice for the sinful man. We may talk about it, we may share His feelings with sympathy, we may even be sorrowful or agonize with Him in a degree in the realization that it was for us that He suffered, yet to measure the depth of the sorrow of His heart in that night, fully and fairly, is not within human power to do. Even while reading these very words most readers may not stop for a moment even to give a simple homage in thought, to the man whose name is above all names. Why? Because, the sufferings of some one else cannot be grasped and realized fully by others even though that suffering may take place before their eyes and for them directly. Children will never realize even in mature age, the extent of the sufferings of their parents for them, unless and until they themselves become parents in their turn.

Jesus alone knew the bitterness of that cup He had to drink. It was so bitter that He, the patient, the loving, and the true, the merciful, the compassionate, the long suffering Jesus, had to ask His Father three times that, if it was possible the cup should pass from Him. He knew from the very beginning that He had to drink it. That was the very reason why He had come into this world. Yet, the bitterness of that cup was so appalling that He pleaded with God in the agony of His soul to take the cup away from Him. Nevertheless, "not my will but thine be done."

What was the cup filled with? It was filled with sin. Sin of every nature, of every hue, of every man. But so

far as you and me are concerned, dear reader, it was my sins and your sins that were in that cup He had to drink. By drinking it He was making our sins His own. And by the shedding of His blood as a sacrifice, because of our sins He was reconciling us to God. A murderer never realizes the degree of his crime, until he stands before the gallows or in the gas chamber. A moral criminal never realizes the hideousness of his acts, until his body is full of sores and putrefications because of sin. And sinners of any nature will never realize the blackness of sin unless they pay the penalty for themselves. Jesus, the sinless one, paid the penalty of our own sins in drinking the cup. He realized its bitterness.

For a man or a woman who has never come face to face with the realization of the awfulness of sin, the event of the cup of Gethsemane is nothing more than a story. But the one who does come into that realization, he weeps bitterly as poor Peter did. But the very drops of those tears of repentance bejeweled the crown of Peter's life later on. May God grant that every reader of this little book dedicated to that sweetest and most precious name of Him who drank the cup for us in Gethsemane, if they have not already tasted of the sweet fruits of bitter tears of repentance, have that blessing of heaven in their lives soon.

As soon as Jesus drank the cup in saying "thy will be done," the rabble of Jewish nation at Jerusalem, the thieves and murderers, the immoral and the blasphemers, the self satisfied egotists and the conceited servants of evil doers encompassed Him with "swords and staves." What a sight! Persons who have not actually seen such a sight can hardly realize its loathsomeness. But the mob did not come there by themselves, they were sent there by their elders and the chief priests. They were sent there at night, like the

owls on their preys. Just like the secret service men in some countries today, who dare not come to arrest their victims during the day. They like to work in darkness. For sinners always like darkness as it matches well with their black deeds.

Thus, they arrested Jesus in ignominy and took Him before the high priests and then before Pilate.

JESUS BEFORE PILATE

“When the morning was come, all the chief priests, and elders of the people took counsel against Jesus to put Him to death. And when they had bound him, they led him away and delivered him to Pontius Pilate the governor. And Jesus stood before the governor. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee. And he answered him to never a word: in so much that the governor marvelled greatly. Pilate saith unto them. What shall I do then with Jesus which is called Christ? They all say unto him, let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more saying, let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people and said, His blood be on us, and on our children. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him a whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right

hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head." Matthew 27:1-2, 11—, 12-14, 22-25, 27-30.

Insult, shame, ridicule, torture, death, is the highest award that men will give for the truly highest service rendered in his behalf. So, "they took counsel against Jesus to put him to death." Are not men in general doing the same thing today? You seldom receive genuine appreciation for kindness you show to others. Ingratitude is your reward most of the time. Your humble spirit will be taken as a sign for cowardice. Your attitude of nobility will be interpreted as an act of foolishness. And your deeds of chivalry as the forerunner of subtlety. There stood Jesus, the embodiment of meekness, of innocence, and of sinlessness, as a common criminal before the Roman governor. And he opened not his mouth. Silence was the only eloquent answer He could give to His Satan inspired accusers. When Pilate asked them, "Why, what evil has he done?" their only answer was to cry out the more loudly "crucify him, crucify him. Let his blood be on us and on our children." And surely the blood of Jesus has been on them and on their children, and the end is not as yet seen.

Pilate washed his hands before the people declaring himself free from the blood of that just and innocent man, but he did not and could not wash his heart from the awful guilt he committed. And by his act in delivering Jesus into the hands of criminals he also blackened the annals of famed Roman jurisprudence in a manner never to be forgotten, nor to be forgiven before history.

What were Jewish leaders passing judgment upon, and whom were they condemning in the person of Jesus? They were trying to pass judgment on justice.

They were trying to condemn righteousness. They were ridiculing innocence and mocking sinlessness. But justice cannot be sentenced to death, although it can be ruled out of the courts. Righteousness cannot be condemned although it can be mutilated at the courts. Nor innocence and sinlessness can be executed, although they can be mocked and ridiculed at the bar, for they are both deathless. And the people together with their elders, who cried out "crucify him, crucify him, let his blood be on us and on our children", by their very acts, as well as words, were literally crucifying themselves in the person of Jesus. Immortality cannot die whether it be in the person or principle. You can kill an innocent and just man bodily, but that man is more than his body. It is not the body that makes man great and formidable. It is not the body that makes man reverent and worthy, but rather his spirit and his thoughts. And the spirit or the thoughts of a just and righteous man can neither be condemned nor manacled. Men can never hurt others in any way possible without hurting themselves first. You can conquer and rule individuals and nations physically and not according to moral laws, but the seeds of unjust and immoral principles that gives one the temporary victory, will in time germinate and blossom and bear fruit much more abundantly in the hearts and lives of the victors until the very elements of injustice and unrighteousness that gave the apparent victory short time before will bring total destruction and complete ruin to themselves. These very elements of injustice, of wickedness, and of corrupt minds in the elders and chief priests of Jewish nation of that time were the very cause that brought their own ruin afterwards, and not the Roman sword. For wickedness had to be punished by wickedness. Thus, the crown of thorns that was placed on the head

of Jesus in mockery for torture, pierced the very heart of Jewish nation when they paid the penalty of their haughty spirit and wicked minds, in blood and in dispersion to the four corners of the earth, before the legions of the Roman armies. But alas! that the whole Jewish nation had to pay the penalty of the sins of their rulers and elders, for the nation as a whole was not guilty, and could not have been. But that is the nature of the fire of sin. It burns not only the ones that do the sinning, but also those who fraternize with the sinners.

Pilate was unable to prevail against the mob. In order to be able to prevail against sin and sinners, one himself must be above their level in the first place. To be just and sinless are the primary and prerequisite elements that can fight and defeat sin and sinners. But Pilate in spite of the washing of his hands, did not stand much higher than the chief priests and scribes in his moral qualifications. So he let the mob have its own way in surrendering Jesus to them.

It was the body of Jesus alone he could surrender, and that too with the acquiescence of Jesus. But the principle which Jesus proclaimed and taught, Pilate had no power over. For they were deathless and beyond the reach of the sword and the spear, or the poison of human carnal mind. And the hearts and the lives of men and women who follow Jesus in earnest will likewise be beyond the reach of the weapons and poison of the carnal mind, not only of others, but even of their own.

JESUS CRUCIFIED

“And when they were come unto a place called Golgotha, that is to say, a place of a skull, they crucified him Then were there two thieves crucified with him, one on the right hand, and another on the left. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Lama sabachthani? That is to say, My God, My God, why hast thou forsaken me? Jesus when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent and the graves were opened, and many bodies of the saints which slept arose. And came out of the graves, after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus’ disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out of the rock, and he rolled a great stone to the door of the sepulchre and departed. And there was Mary Magdalene, and the other Mary sitting over against the sepulchre.” Matthew 2:33, 35, 38, 45, 46, 50-56, 57-61.

Even the true Christians, the followers of Jesus will never fully understand this side of the grave the great mystery of crucifixion in its sublimity and the magni-

tude of the sacrifice God has made for us through His Son. Why did God make such a great sacrifice in permitting Jesus to be crucified, and why should His only begotten Son have to be the sacrifice? Because, great undertakings to accomplish great results of necessity require great sacrifices. As this is a fact in the natural, so it is a fact in the spiritual. The emancipation of human race from the bondage of sin and Satan is the greatest accomplishment in the universe, as far as our judgment can penetrate. Hence the magnitude of the sacrifice. And it must have been the desire of the Son of God on His own accord as well, before His coming to this earth, to please the Father, as well as to do His will. There is the cause and effect of the underlying principles culminating in Jesus' crucifixion.

Moreover, death of the material, whether it be the death of the materially minded, carnal mind, or the death of the physical body is the indispensable law of the spiritual birth. Man cannot live on two planes of existence at the same time, just as he cannot serve two masters. Jesus had proclaimed and taught the way to eternal life for mankind and now He was dying on the cross in man's stead and not His own, that man might live. His death on the cross was the death in reality for the materially minded physical man that his soul might have the new birth in the spiritual. Just as a kernel of grain, or seed, must fall into the ground and die there before it can bring a new life. So Jesus had to die that the new birth of the spiritual man could take place. This was so truly indicated in the fact even His own disciples did not fully understand His teachings until after His death on the cross and the events following immediately. His crucifixion and death on the cross was also the crucifixion and death of his followers.

Jesus, even though crucified, and in the agony of His soul crying out, "My God, My God, why hast thou forsaken me?" by that very cry He was pleading with God, His Father, in behalf of man. He well knew that God had not forgotten Him and never could, but the humanity in Him was crying out for the support of divinity in that hour of supreme sacrifice.

When Jesus breathed His last, many strange phenomena took place. The veil of the temple was rent from top to bottom. There was a darkness on the face of the earth for three hours. There was a great earthquake. And some of the graves were opened and persons who had been dead for some time came out alive. Terror fell on the people, and the Roman centurion keeping watch over Jesus body, overwhelmed with fear was compelled to say, "truly this was the Son of God."

A skeptical mind of twentieth century may not be very much inclined to accept the truthfulness of this record as a reality. Yet, in the light of what we have already seen in Jesus' life while He lived among the people, there is nothing extraordinary in the above recorded statements. When an illustrious person dies among us, the bells toll, the sirens blow, national flags are lowered down to half masts and even business may be stopped for some time. Then, why should it be considered impossible to see nature groaning and weeping at the sight of crucified Jesus, the Son of God? On the contrary, it was perfectly natural to see the graves opened and the dead rise, since that was the very purpose for which Jesus died that the dead, spiritually and physically, might live.

The central point of Jesus' crucifixion is that, He died for our sins. Not in a general way to be thought of unconcernedly, but individually and specifically, He died for my sins, for your sins. To appropriate the reality of

this thought and deed is what enables one to touch the hem of Christ' garment in His grace. When this great and fundamental fact dawns in individual human consciousness the mystery of the cross becomes the mystery of human hearts and the glory of our lives. Intellectual learning and scholarly efforts however desirable, will not accomplish the dawning of this new light within us, for it is the work of the Holy Spirit. But a humble heart and a longing desire to know God and His Son expressed in fervent and watchful prayer, spoken or silent, will bring one in line for the heavenly light to flow in. This light of His truth is a gift of God free to all, rich and poor, old and young, however, can never be obtained unless sought earnestly.

In the gospel of St. John 19:28-30 we read: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Jesus, wounded and dying on the cross, asks for some water to drink. But instead they gave Him vinegar mingled with gall (according to Matthew 27:34). How blackened the hearts in sin must be that they would not even give a little water to a man dying of wounds. That was the last act of the greatest tragedy on earth. Then Jesus said "it is finished" and he died.

What was it that was finished? The plan of Salvation, completed. Man's reconciliation to God through His Son on the cross. The road leading man back to his heavenly home, to eternal life in God, was cleared.

Has the road of your spiritual life, dear reader, been cleared? If it has not, Jesus, the "author and finisher

of our faith" will do it for you as He has done for others. But you, have to invite Him into your heart. He will not come without earnest and loving invitation. Your heart is His home. The decision lies with you.

RESURRECTION

“The first day of the week cometh Mary Magdalene early, when it was yet dark unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter and to the other disciples, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went again unto their own house. But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She said unto them, because they have taken away my Lord, and I know not where they had laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not it was Jesus. Jesus said unto her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take

him away. Jesus said unto her, Mary. She turned herself, and saith unto Him, Rabboni: which is to say, Master. Jesus said unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord and that He had spoken these things unto her. Then the same day at evening, the first day of the week when the doors were shut where the disciples were assembled for fear of the Jew, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he hath said this, he breathed on them and said unto them, Receive ye the Holy Ghost." John 20:1-20.

Glory be to God in the highest. The Saviour is risen. Death and the grave are vanquished. Satan is subdued. Man is freed and God is glorified. This triumphant exit of the Lord Jesus from the grave put the seal of His eternal victory over the tomb of Satan's plans. Man is no longer a slave to sin and to death. "Go and tell my brethren, I ascend unto my Father and your Father: to my God and your God." O sweet love of God! O sweet love of Jesus! How precious! How tender! How sublime! That through His sacrifice on the cross we should inherit immortality. For "in him was life and the life was the light of man."

But note brother, sister, that even Peter and John, after seeing the empty tomb "went away again into their own house." It was the faithful Mary, a woman, who lingered at the sepulchre weeping for the one she

loved so ineffably that the Lord Jesus revealed Himself first after His resurrection. That was an unspeakable blissful gift from Jesus. That was love, the very immortality itself. And that the same Jesus, in the same manner, will reveal Himself, this very day, to you, to anyone, who lingers weeping because of love, for admittance into His presence. And we are speaking from experience.

If Jesus had not been resurrected from death, all His previous teachings and doctrines would have been nullified in spite of His mighty works, because of the lack of the final victory. For He had said, "I am the life and resurrection." It was not in order to kill the body that Jesus was crucified, but to kill His teachings. The Jews mocked Him on the cross by saying, "he saved others, himself he cannot save." But the victory over death and the grave was infinitely greater than coming down from the cross to prove that He could do so.

Some skeptical minds may again question within themselves saying, "I wonder if that could really have been an authentic historical fact that Jesus was truly resurrected from death? If I could only be sure of that I surely would follow Jesus." Yes friend, yes indeed. The precious records of the works of Jesus and of His resurrection from the grave were not written in order to amuse some feeble minded people. They are authentic historical facts. For we know some of the works of Jesus are being repeated among His followers today as it was in His time, and even the dead are coming back to life, though on very rare occasions, through His name. However, to personally witness the possibility that these records are true, one must rise in the first place, within himself or herself, from the deadening poison of unbelief.

"But Thomas, one of the twelve, called Didymus, was

not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into his side, I will not believe. And after eight days again his disciples were within and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and he not faithless but believing. And Thomas answered and said unto him, My Lord and my God. Jesus said unto him, Thomas, because thou hast seen me thou hast believed, blessed are they that have not seen, and yet have believed."

The spirit of unbelief, of doubt, has been the greatest single factor of hinderance in man's experience to make a living contact with God. Men have doubted and are doubting everything that their physical eyes cannot see and their hands cannot touch. They are doubting that there is a living God. They are doubting if a person by the name of Jesus Christ has ever lived on earth, or if He has, they are doubting His works. And they are especially more doubtful of anything pertaining to God. They have more faith and belief in what a Greek or a Chinese philosopher might have said four thousand years ago, than in Jesus' words spoken two thousand years ago. Of course, it is the business of Satan to delude the children of men. But men are giving their full cooperation to Satan to be deluded through unbelief.

Thomas had known Jesus too well before His crucifixion. Ten other disciples told him of having seen the Lord, but he was determined not to believe. He might have even considered the degree of his unbelief as a virtue. After he puts his finger on the nail prints and

thrusts his hand to the Saviour's wounded side, he cries out, "My Lord and my God." Well, anybody can believe that much. But Jesus admonition to him was, "Thomas you believe in me because you see me, but blessed are they who believe without seeing." This promise of Jesus is good forever. No one needs to believe in our words, as Jesus' followers, if they do not want to. But let them believe in the words of Jesus. And they surely will experience the blessings of that promise. Just believe in your heart, and you also will literally hear and feel the touch in your very being "Peace be unto you."

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name." John 20:30-31.

THE ASCENSION

“And he lead them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy. And were continually in the temple, praising and blessing God. Amen.” Luke 24:50-53.

The work of the Blessed One on earth in human embodiment was ended. The plan of salvation was completed. His work even to the last moment before His departure, as it had been through all His earthly sojourn, was to bless men, “and he lifted up his hands and blessed them.” It was a blessing never to be forgotten, never to cease or to depart from the hearts of His loving disciples. It was a blessing that would endure throughout all eternity. Obviously Jesus must have told and revealed many encouraging and precious things to His disciples, in those blissfully happy forty days that He was with them after the resurrection, that at the time of His ascension instead of being sorry and sad in their hearts because of His going away from them, “they returned to Jerusalem with great joy.” The joy of victory. The joy of overcoming life. The joy of spiritual triumph. For, as the crucifixion of Jesus was their crucifixion and His resurrection from death was their resurrection, so His ascension was their ascension. Just as the tomb could not keep Jesus within its enclosure, nor the earth could hold Him back from going up to heaven, neither one of those things could have power over His disciples.

What did they do at Jerusalem? They “were continually in the temple praising and blessing God.” That is what brings down the blessings of heaven. For that

is the main purpose of man's existence, and that is what gives value to man's life. That very praise and glory that man offers to God in his life, is what constitutes the essence of real and everlasting joy in man's heart. Without heavenly joy life would be dreary and worthless to live. And without praise in our hearts and tongues unto our God, there can be no real or lasting joy in life. The final triumph of Jesus over all His enemies, through His ascension, provided His disciples with this joy unspeakable that nothing could mar, for it is real and eternal and can be found nowhere else but in Jesus.

The fact of the bodily ascension of Jesus to heaven may be questioned by many, but by none who know who Jesus is. We have not the desire nor inclination to argue with any one, to try to induce or to coax them into believing that Jesus did ascend to heaven bodily, just as it is recorded in the Bible. There may even be found many Bible scholars well versed in the letter, and many famous preachers of the gospel of Christ in different denominations, who cannot reconcile themselves with any of the facts of Jesus' crucifixion, resurrection, or of ascension as it is stated. We leave them free in their opinions and say, may the Lord help and bless them. Human arguing mind cannot accomplish anything constructive in either direction by force of reason alone. But when the mind of the Lord governs men truly and the Spirit of Truth bears witness within, there shall be no need for argumentations or coaxings. However, for those in whose hearts Christ is risen, the fact of Jesus' bodily ascension to heaven is an established fact eternally. May the Lord grant that the light of this truth may dawn in many hearts.

EVER LIVING CHRIST JESUS

Any scientific statement of any principle pertaining to science, art, philosophy, or religion dealing with eternal subjects, whether they be in the natural realm or in the spiritual, unless they hold their ground eternally, they are no part of positive truth or correctness in relation to the subject. This statement is a principle, as well as the statement of the principle, within itself, its foundation being anchored in facts that are eternal. There are statements of principles in the spheres of natural science or thoughts which have been made thousands of years ago and which still hold their ground securely and will hold eternally. The statement of the principle that "the wages of sin is death" is a positive, truthful declaration which will hold its ground today, tomorrow and forever. The statement of the principle that "might is not right" likewise is a positive, truthful statement that will never be shaken from its foundation. On the other hand, any statement of any principle or law that holds its ground only temporarily, no matter its duration in time, it falls under the category of temporal, or evanescent things, which have no relation to the reality of the things which are eternal. Consequently, in the last analysis such things are no part of positive truth or reality. Permanency, then, of any statement of any principle, is the deciding factor of whether they are a part of the positive truth, or reality, or not. Needless to say that we are dealing with, and making statements concerning the subjects, or principles that pertain to human life and eternal existence. Hence, all of what is said here must be viewed in that light.

Now, when Jesus was on this earth He enunciated principles and made statements such as, "Come unto

me all ye that labor and are heavy laden and I will give you rest." "The Son of man has power to forgive sins." "He that cometh unto me shall never hunger or thirst." "If ye keep my commandments ye shall abide in my love." "That my joy might remain in you, and that your joy might be full." "I give you peace, not as the world giveth." "I am the door." "I am the way." "I am the bread of life." "I am the truth." "I am the light of the world." "I am the resurrection and the life."

No matter how much goodness Jesus accomplished while on earth, no matter how many mighty miracles He performed, no matter with what degree of precision and accuracy He has proved His words by His works, unless His statements are of the nature that they are the "same yesterday, and today, and forever," we may rightly doubt everything else He has said or done. That is, unless His statements have the abiding permanency eternally, the foundation of our spiritual structure established in Him, may be resting on sand. If the above statements were true and of practical demonstration when He made them and proved to be so in the lives of His followers, they must be true today and forever within the sphere of human experience of His followers, for He also has said "before Abraham was I am," "I and my Father are one." And now these are the points we will consider to see where we stand.

Who can prove or disprove the correctness of the statements Jesus has made? Who has the right to do so? And, on what authority?

A serious case taken to a court for trial, or to pass judgment upon, will of necessity have witnesses pro and con. Some of these witnesses will be true, others may be false. However, if the members representing the court, the presiding officer and the attending attorneys happen to be just and honest men (which seems

to be so rare to find now) it won't be very long to find out which of the witnesses are true and which are false. After the witnesses are segregated even among the remaining true witnesses there may be found gradations. Some knowing more about the case than others, and the evidences of some may be entirely circumstantial, while others may be eye witnesses, thus carrying more weight in their testimony. But first and last it is the testimonies of the witnesses that will decide the case one way or the other more than anything else.

Again, who has the right or authority to speak about the sciences of geology, chemistry, physics, finances, manufacture, or education? Naturally the ones who have followed those lines, who know something about those subjects. In like manner it is only fair to say that, it is the followers of Jesus Christ, His true witnesses alone have the right and authority to speak or to pass judgment on the statements of Jesus quoted above. Not the ones who profess to be His followers because they know the letter, but lacking in Spirit, for whom the person of Jesus is a historical fact having lived somewhere in the holy land so long ago, but the ones who know Jesus in person, whose lives have contact with Him daily. These alone have the right to speak on the above statements. But fortunately there shall be no attorneys herein between the witness and the judge to misrepresent, to misconstrue the statements, and to miscarry the judgment. In the grace of God this book will be the witness, and you reader, the judge. So help us God.

We all know too well that in the twentieth century especially, the human race has been and is groaning with groanings unutterable, under the trials, tribulations and distresses in countless shapes and forms. There cannot be found a nation, perhaps not even a

single grownup individual in any nation who may be completely, positively free from all troubles of any nature and is in a state of perfection in mind, body and all. Even the good people seem to be subject to trials and sometimes more than others apparently. The intellectual giants of all nations have done and are doing their very utmost in every line, to alleviate the sufferings and to annihilate if possible, but in vain. Perfect health, perfect comfort of mind and body, perfect freedom and happiness has been the goal of all the well meaning, well wishing great men and women among every civilized nation and in every land. Yet, in spite of all the ceaseless efforts made individually or collectively, the law of life still seems to be

Sometimes sweet but often bitter,
Are the cups of destiny,
Only the hope always glitters,
On the horizon of mutiny.

(Composed by the author in 1912.)

Such is not the case, however, we can truthfully declare, with the followers of Jesus. With the true Christians. With those who have accepted Jesus sincerely and earnestly, in spirit and in truth, as their personal Saviour and bear the seal of salvation in their hearts, and the seal of Christliness in their lives. Who have been washed by the blood of the Lamb from all of their sins and made their robes spotlessly clean. In whose lives the realization of the promise "come unto me all ye that labor and are heavy laden and I will give you rest" has literally been fulfilled.

No man can actually picture or realize the condition of the heart, or the inner life of a person, as sins forgiven, turmoil ceasing, and in their stead, rest and peace reigning within, but only those, who themselves have experienced the change. There is a rest and peace

for the children of God in this very life, which if it was possible to purchase by money, many a millionaire would have gladly given all they had. But it is not for sale. It is the free gift of God through Christ Jesus our Lord. It is a rest and peace that springs from within, from a depthless foundation. But how sweet! How comforting!

We do not say, however, that the true Christians never have trials, or their peace is not disturbed at all, but we do say, and declare the truth, that there is a calm, undisturbed peace in the depths of the hearts of the true Christians, which is just like the depths of the ocean which refuses to be disturbed. The storms may from time to time rage on the surface and the waves may rise high when the winds of adversity blow, but down in the depths of the fathomless ocean there is the eternal peace. And we, the Christians have found this peace and rest in Christ Jesus our Saviour, and we praise His blessed name because of it.

When a man is freed from sin in receiving full salvation which Jesus gives, there enters into his heart simultaneously a joy, which is known as the "joy of salvation," which no unsaved person can feel or realize what it is like, for it is as an unseen manna, the bread that comes from heaven, and only those that eat it can tell what it is like. Life of the person immediately after salvation goes under a radical change. Where there was disturbance and despair before, now joy and gladness take their place. And when the new born Christian abides in the truth continually and follows the commandments of his Master, this joy increases in the same ratio and a new kind of love is born into his heart likewise, a love that is unselfish, genuine and true, which rejoices more in giving than in receiving, in serving than in being served, in meekness than in pride.

This is the realization of Jesus saying "if ye keep my commandments ye shall abide in love." This new found joy and love also are priceless gifts which no one can understand or obtain, hard as they may try, unless they have the experience in their own lives. It is this kind of love alone that can save the individuals and nations from their deplorable situation in which they are. But in order to have these gifts of God men have to kneel down at the foot of the cross of the Crucified One. There is no other way.

We, the Christians, the humble followers of Jesus the Christ, the Anointed One, the Messiah, the Saviour, the Prince of Peace, have found and bear witness to the truth that He is the door, for through Him we have entered, into this blessed life of rest, and peace, and joy, and love. That He is the way, for through Him we have obtained our freedom from the shackles of sin and from the powers of darkness, and in His grace walking in the life that is akin to holiness. That He is the bread of life and the water of life, for through Him the hunger of our hearts for the things that are unseen and are eternal have been satisfied, and the thirst of our souls after the waters of righteousness have been quenched in the fountain of His sweet love. That He is the light of the world and the truth for through the truth of His words our benighted minds have been illumined and our souls have become resplendent, and our joy is full. That He is the resurrection and the life, for whereas before we were dead in our sins and trespasses and our lives were nothing but a bleak desert of thorns and thistles, now through Him who loves us with an exceeding love, we are alive and walking in the spiritual gardens of paradise of life, in the paths strewn with flowers of beauty and fragrance and basking in the sunshine of His love, and

praising God from whom all blessings flow. That He is the same yesterday and today and forever, for we are today experiencing in our own lives, that sweet solace for souls, that unutterable precious and ineffable heavenly love which made the hearts of His disciples yearn for Him while on earth, and we praise and magnify His most blessed and Holy Name because of it.

And now dear brother and sister, you that have been reading this little book, have seen and known the light of what has been said concerning Jesus if you had not known it before. The words have been spoken in utter sincerity, truthfulness and honesty, by one, who has been redeemed by the blood of the Lamb of God, whose robes have been washed clean, whose life has been changed from darkness to light, from despair to hope, from hatred and revenge to kindness and love. And the certainty of the inheritance of eternal life through Christ Jesus has been established in heart, mind and soul, securely, unalterably and eternally. This blessed change of reformation, regeneration, and of a new birth into a new life, has not taken place as the result of human reasoning, or will, or of intellectual enlightenment, but only through the acceptance of Jesus the Christ as a personal Saviour. This human life on this earth has been for many, too sad, too sorrowful, too lamentable, it might have been so with you, too, but we do declare and bear witness to the truth, that there is rest, and peace, and joy, and love, and eternal life in God through Jesus Christ our Lord. It is free for all. It is for you as well, no matter what your station in life may be. However, it is up to you to do the asking, and seeking, and knocking for the precious pearl of great price. God's blessing cannot be forced on anyone. Nor will they be thrown before those who are liable to trample over them. By surrendering your life to God

you are not granting any favor to Him, or to anyone else, but to yourself alone. Thus, we do not coax you, we do not plead with you, we do not beg of you to believe in Jesus and to accept Him as your Saviour. We have told you who Jesus is, and the decision of your choice in accepting or rejecting Him lies with you alone. Your own self is the judge of your eternal destiny. It is up to you to condemn, or to set yourself free eternally through Jesus. And who can tell that your last call will not come before this very day is over? May the grace of God help you to make your decision quickly.

HIS SECOND COMING

“And when He had spoken these things, while they beheld he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven.” Acts 1:9-11.

“And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” Jesus. John 14:3.

“For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God: and the dead in Christ shall rise first: Then we (the believers living at the time of this happening) which are alive shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Thess. 4:16, 17.

Regardless of what the skeptics, agnostics, infidels, atheists, or the modernists, may think or say on the subject of Jesus' second coming, we the followers of Jesus, believe in it as much as we believe in His first coming. We know through living faith in His words as positively and as surely as we know that we are saved through Him of which there can be no doubt, that He is coming. We do know as much as we know that we exist, that He is coming in the clouds exactly in the manner as it is recorded. And we are with confidence born of solid conviction expecting it. Moreover, we also know that He is not coming for all. There shall be many even among the believers on that day that

will be sadly and hurtfully disappointed. He is coming only for those who believe in His coming, who are looking for His coming, who are ready for His coming, whose lives are clean and pure through and through, who are clothed in the robes of righteousness through His name and grace and like the wise virgins their lamps full of oil waiting for the bridegroom.

My friend, my brother, my sister that has read this book, it is possible for you too, to be among the most honored guest at the table of the Lamb of God in heaven, if you will only accept Jesus, the crucified one, the glorified one, as your personal Saviour.

—BAGSAR M. BAGDOYAN.

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